شرح

الأصول الثلاثة

Explanation of the Three Fundamental Principles

Shaykh ul-Islām Muḥammad ʿAbdul-Wahhāb [1206AH]

رحمه الله



EXPLANATION BY

Shaykh ʿAbdul ʿAzīz bin ʿAbdullāh bin Bāz [1420AH]

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ARABIC TEXT

بسم الله الرحمن الرحيم

اِعْلَمْ - رَحِمَكَ اللهُ - أَنَّهُ يَجِبُ عَلَيْنَا تَعَلُّمُ أَرْبَعِ مَسَائِلَ, اَلْأُولَى: اَلْعِلْمُ وَ هُوَ مَعْرِفَةُ اللهِ, وَمَعْرِفَةُ نَبِيِّهِ, وَمَعْرِفَةُ دِينِ الْإِسْلَامِ بِالْأَدِلَّةِ. اَلثَّانِيَةُ: اَلْعَمَلُ بِهِ اَلثَّالِثَةُ: الدَّعْوَةُ إِلَيْهِ. اَلرَّابِعَةُ: اَلصَّبْرُ عَلَى الْأَذَى فِيهِ. وَ الدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَٱلْعَصْرِ ۝١ إِنَّ ٱلْإِنسَٰنَ لَفِى خُسْرٍ ۝٢ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَتَوَاصَوْا۟ بِٱلْحَقِّ وَتَوَاصَوْا۟ بِٱلصَّبْرِ ۝٣﴾ [العصر: ١ – ٣]. قَالَ الشَّافِعِي - رَحِمَهُ اللهُ -: لَوْ مَا أَنْزَلَ اللهُ حُجَّةً عَلَى خَلْقِهِ إِلَّا هَذِهِ السُّورَةَ لَكَفَتْهُمْ وَ قَالَ الْبُخَارِي – رَحِمَهُ اللهُ تَعَالَى -: بَابُ الْعِلْمِ قَبْلَ الْقَوْلِ وَ الْعَمَلِ. وَ الدَّلِيلُ: ﴿فَٱعْلَمْ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱللَّهُ وَٱسْتَغْفِرْ لِذَنۢبِكَ﴾ [محمد: ١٩]. فَبَدَأَ بِالْعِلْمِ قَبْلَ الْقَوْلِ وَ الْعَمَلِ. اِعْلَمْ - رَحِمَكَ اللهُ – أَنَّهُ يَجِبُ عَلَى كُلِّ مُسْلِمٍ وَ مُسْلِمَةٍ تَعَلُّمُ

ثَـلَاثِ هَـذِهِ الْـمَـسَـائِـلِ وَ الْـعَـمَـلُ بِـهِـنَّ . اَلْأُولَـى : أَنَّ اللهَ خَـلَـقَـنَـا وَ رَزَقَـنَـا, وَ لَـمْ يَـتْـرُكْـنَـا هَـمَـلاً . بَـلْ أَرْسَـلَ إِلَـيْـنَـا رَسُـولاً . فَـمَـنْ أَطَـاعَـهُ دَخَـلَ الْـجَـنَّـةَ, وَ مَـنْ عَـصَـاهُ دَخَـلَ الـنَّـارَ . وَالـدَّلِـيـلُ قَـوْلُـهُ تَـعَـالَـى : ﴿إِنَّآ أَرْسَلْنَآ إِلَيْكُمْ رَسُولًا شَٰهِدًا عَلَيْكُمْ كَمَآ أَرْسَلْنَآ إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿١٥﴾ فَعَصَىٰ فِرْعَوْنُ ٱلرَّسُولَ فَأَخَذْنَٰهُ أَخْذًا وَبِيلًا ﴿١٦﴾﴾ [المزمل: ١٥ – ١٦]. اَلـثَّـانِـيَـةُ : أَنَّ اللهَ لَا يَـرْضَى أَنْ يُـشْـرَكَ مَـعَـهُ أَحَـدٌ فِـي عِـبَـادَتِـهِ, لَا مَـلَـكٌ مُـقَـرَّبٌ وَ لَا نَـبِـيٌّ مُـرْسَـلٌ . وَ الـدَّلِـيـلُ قَـوْلُـهُ تَـعَـالَـى : ﴿وَأَنَّ ٱلْمَسَٰجِدَ لِلَّهِ فَلَا تَدْعُواْ مَعَ ٱللَّهِ أَحَدًا ﴿١٨﴾﴾ [الجن: ١٨]. اَلـثَّـالِـثَـةُ : أَنَّ مَـنْ أَطَـاعَ الـرَّسُـولَ, وَ وَحَّـدَ اللهَ , لَا يَـجُـوزُ لَـهُ مُـوَالَاةُ مَـنْ حَـادَّ اللهَ وَ رَسُـولَـهُ وَ لَـوْ كَـانَ أَقْـرَبَ قَـرِيـبٍ وَالـدَّلِـيـلُ قَـوْلُـهُ تَـعَـالَـى : ﴿لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ يُوَآدُّونَ مَنْ حَآدَّ ٱللَّهَ وَرَسُولَهُۥ وَلَوْ كَانُوٓاْ ءَابَآءَهُمْ أَوْ أَبْنَآءَهُمْ أَوْ إِخْوَٰنَهُمْ أَوْ عَشِيرَتَهُمْ ۚ أُوْلَٰٓئِكَ كَتَبَ فِى قُلُوبِهِمُ ٱلْإِيمَٰنَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ ۖ وَيُدْخِلُهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ رَضِىَ ٱللَّهُ عَنْهُمْ وَرَضُواْ عَنْهُ ۚ أُوْلَٰٓئِكَ حِزْبُ ٱللَّهِ ۚ أَلَآ إِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْمُفْلِحُونَ ﴿٢٢﴾﴾ [المجادلة:

٢٢]. اِعْلَمْ أَرْشَدَكَ اللهُ لِطَاعَتِهِ, أَنَّ الْحَنِيفِيَّةَ مِلَّةَ إِبْرَاهِيمَ أَنْ تَعْبُدَ اللهَ مُخْلِصًا لَهُ الدِّينَ. وَ بِذَلِكَ أَمَرَ اللهُ جَمِيعَ النَّاسِ, وَ خَلَقَهُمْ لَهَا كَمَا قَالَ تَعَالَى: ﴿ وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ ﴾ [الذاريات: ٥٦]. وَ مَعْنَى (يَعْبُدُونِ) : يُوَحِّدُونِ. وَ أَعْظَمُ مَا أَمَرَ اللهُ بِهِ التَّوْحِيدُ, وَ هُوَ إِفْرَادُ اللهِ بِالْعِبَادَةِ, وَ أَعْظَمُ مَا نَهَى عَنْهُ الشِّرْكُ, وَ هُوَ دَعْوَةُ غَيْرِهِ مَعَهُ وَ الدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ ۞ وَٱعْبُدُوا۟ ٱللَّهَ وَلَا تُشْرِكُوا۟ بِهِۦ شَيْـًٔا ﴾ [النساء: ٣٦]. فَإِذَا قِيلَ لَكَ: مَا الْأُصُولُ الثَّلَاثَةُ الَّتِي يَجِبُ عَلَى الْإِنْسَانِ مَعْرِفَتُهَا؟ فَقُلْ: مَعْرِفَةُ الْعَبْدِ رَبَّهُ, وَ دِينَهُ, وَ نَبِيَّهُ مُحَمَّدًا - صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ. فَإِذَا قِيلَ لَكَ: مَنْ رَبُّكَ ؟ فَقُلْ: رَبِّي اللهُ الَّذِي رَبَّانِي وَ رَبَّى جَمِيعَ الْعَالَمِينَ بِنِعَمِهِ. وَ هُوَ مَعْبُودِي لَيْسَ لِي مَعْبُودٌ سِوَاهُ. وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٢﴾ ﴾ [الفاتحة: ٢] وَ كُلُّ مَا سِوَى اللهِ عَالَمٌ وَ أَنَا وَاحِدٌ مِنْ ذَلِكَ الْعَالَمِ. فَإِذَا قِيلَ لَكَ: بِمَا

عَرَفْتَ رَبَّكَ ؟ فَقُلْ : بِآيَاتِهِ وَ مَخْلُوقَاتِهِ. وَ مِنْ آيَاتِهِ اللَّيْلُ وَ النَّهَارُ وَ الشَّمْسُ وَالْقَمَرُ. وَمِنْ مَخْلُوقَاتِهِ: السَّمَوَاتُ السَّبْعُ , وَ الْأَرَضُونَ السَّبْعُ وَ مَا فِيهِنَّ , وَ مَا بَيْنَهُمَا , وَ الدَّلِيلُ قَوْلُهُ تَعَالَى : ﴿وَمِنْ ءَايَٰتِهِ ٱلَّيْلُ وَٱلنَّهَارُ وَٱلشَّمْسُ وَٱلْقَمَرُ ۚ لَا تَسْجُدُوا۟ لِلشَّمْسِ وَلَا لِلْقَمَرِ وَٱسْجُدُوا۟ لِلَّهِ ٱلَّذِى خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾﴾ [فصلت: ٣٧] وَ الدَّلِيلُ قَوْلُهُ تَعَالَى :﴿إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ يَطْلُبُهُۥ حَثِيثًا وَٱلشَّمْسَ وَٱلْقَمَرَ وَٱلنُّجُومَ مُسَخَّرَٰتٍۭ بِأَمْرِهِۦٓ ۗ أَلَا لَهُ ٱلْخَلْقُ وَٱلْأَمْرُ ۗ تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ﴿٥٤﴾﴾ [الأعراف: ٥٤] وَ الرَّبُّ هُوَ الْمَعْبُودُ, وَ الدَّلِيلُ قَوْلُهُ : ﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱعْبُدُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُمْ وَٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ فِرَٰشًا وَٱلسَّمَآءَ بِنَآءً وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجَ بِهِۦ مِنَ ٱلثَّمَرَٰتِ رِزْقًا لَّكُمْ ۖ فَلَا تَجْعَلُوا۟ لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ ﴿٢٢﴾﴾ [البقرة: ٢١ – ٢٢]. قَالَ ابْنُ كَثِيرٍ : الْخَالِقُ لِهَذِهِ الْأَشْيَاءِ هُوَ الْمُسْتَحِقُّ لِلْعِبَادَةِ. وَأَنْوَاعُ الْعِبَادَةِ الَّتِي أَمَرَ اللهُ بِهَا مِثْلَ الْإِسْلَامِ وَ الْإِيمَانِ.

وَ الْإِحْسَانِ, وَ مِنْهُ الدُّعَاءُ , وَ الْخَوْفُ, وَالرَّجَاءُ, وَ التَّوَكُّلُ , وَ الرَّغْبَةُ , وَالرَّهْبَةُ, وَ الْخُشُوعُ, وَالْخَشْيَةُ , وَالْإِنَابَةُ ,وَالْإِسْتِعَانَةُ, وَالْإِسْتِعَاذَةُ , وَالْإِسْتِغَاثَةُ, وَالذَّبْحُ, وَالنَّذْرُ , وَ غَيْرُ ذَلِكَ مِنْ أَنْوَاعِ الْعِبَادَةِ الَّتِي أَمَرَ اللهُ بِهَا , كُلُّهَا للهِ تَعَالَى . وَ الدَّلِيلُ قَوْلُهُ تَعَالَى : ﴿ وَأَنَّ ٱلْمَسَٰجِدَ لِلَّهِ فَلَا تَدْعُوا۟ مَعَ ٱللَّهِ أَحَدًا ﴿١٨﴾ ﴾ [الجن: ١٨]. فَمَنْ صَرَفَ مِنْهَا شَيْئًا لِغَيْرِ اللهِ, فَهُوَ مُشْرِكٌ كَافِرٌ وَ الدَّلِيلُ قَوْلُهُ تَعَالَى : ﴿ وَمَن يَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ لَا بُرْهَٰنَ لَهُۥ بِهِۦ فَإِنَّمَا حِسَابُهُۥ عِندَ رَبِّهِۦٓ ۚ إِنَّهُۥ لَا يُفْلِحُ ٱلْكَٰفِرُونَ ﴿١١٧﴾ ﴾ [المؤمنون: ١١٧]. وَ فِي الْحَدِيثِ : ((الدُّعَاءُ مُخُّ الْعِبَادَةِ)) . وَ الدَّلِيلُ : قَوْلُهُ تَعَالَى : ﴿ وَقَالَ رَبُّكُمُ ٱدْعُونِىٓ أَسْتَجِبْ لَكُمْ ۚ إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾ ﴾ [غافر: ٦٠] . وَ دَلِيلُ الْخَوْفِ قَوْلُهُ تَعَالَى : ﴿ فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنتُم مُّؤْمِنِينَ ﴿١٧٥﴾ ﴾ [آل عمران: ١٧٥]. وَ دَلِيلُ الرَّجَاءِ قَوْلُهُ تَعَالَى : ﴿ فَمَن كَانَ يَرْجُوا۟ لِقَآءَ رَبِّهِۦ فَلْيَعْمَلْ عَمَلًا صَٰلِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِۦٓ أَحَدًا ﴿١١٠﴾ ﴾ [الكهف: ١١٠]. وَ دَلِيلُ التَّوَكُّلِ قَوْلُهُ تَعَالَى : ﴿ وَعَلَى ٱللَّهِ

فَتَوَكَّلُوٓاْ إِن كُنتُم مُّؤۡمِنِينَ ﴿٢٣﴾ ﴾ [المائدة: ٢٣]. وَ قَوْلُهُ تَعَالَى : ﴿ وَمَن يَتَوَكَّلۡ عَلَى ٱللَّهِ فَهُوَ حَسۡبُهُۥٓۚ ﴾ [الطلاق: ٣]. وَ دَلِيلُ الرَّغْبَةِ وَ الرَّهْبَةِ وَ الْخُشُوعِ قَوْلُهُ تَعَالَى : ﴿إِنَّهُمۡ كَانُواْ يُسَٰرِعُونَ فِي ٱلۡخَيۡرَٰتِ وَيَدۡعُونَنَا رَغَبٗا وَرَهَبٗاۖ وَكَانُواْ لَنَا خَٰشِعِينَ ﴿٩٠﴾ ﴾ [الأنبياء: ٩٠]. وَ دَلِيلُ الْخَشْيَةِ قَوْلُهُ تَعَالَى : ﴿فَلَا تَخۡشَوۡهُمۡ وَٱخۡشَوۡنِي ﴾ [البقرة: ١٥٠] . وَ دَلِيلُ الْإِنَابَةِ قَوْلُهُ : ﴿ وَأَنِيبُوٓاْ إِلَىٰ رَبِّكُمۡ وَأَسۡلِمُواْ لَهُۥ ﴾ [الزمر: ٥٤]. وَ دَلِيلُ الْإِسْتِعَانَةِ قَوْلُهُ تَعَالَى : ﴿إِيَّاكَ نَعۡبُدُ وَإِيَّاكَ نَسۡتَعِينُ ﴿٥﴾ ﴾ [الفاتحة: ٥] . وَ فِي الْحَدِيثِ : ((إِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللهِ)) وَ دَلِيلُ الْإِسْتِعَاذَةِ قَوْلُهُ تَعَالَى : ﴿قُلۡ أَعُوذُ بِرَبِّ ٱلۡفَلَقِ ﴿١﴾ ﴾ [الفلق: ١]. وَ قَوْلُهُ تَعَالَى : ﴿قُلۡ أَعُوذُ بِرَبِّ ٱلنَّاسِ ﴿١﴾ ﴾ [الناس: ١]. وَ دَلِيلُ الْإِسْتِغَاثَةِ قَوْلُهُ تَعَالَى : ﴿إِذۡ تَسۡتَغِيثُونَ رَبَّكُمۡ فَٱسۡتَجَابَ لَكُمۡ ﴾ [الأنفال: ٩]. وَ دَلِيلُ الذَّبْحِ قَوْلُهُ تَعَالَى : ﴿ قُلۡ إِنَّ صَلَاتِي وَنُسُكِي وَمَحۡيَايَ وَمَمَاتِي لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُۥۖ وَبِذَٰلِكَ أُمِرۡتُ وَأَنَا۠ أَوَّلُ ٱلۡمُسۡلِمِينَ ﴿١٦٣﴾ ﴾ [الأنعام:

١٦٢ – ١٦٣]. وَ مِنَ السُّنَّةِ :((لَعَنَ اللهُ مَنْ ذَبَحَ لِغَيْرِ اللهِ)) وَ دَلِيلُ النَّذَرِ قَوْلُهُ تَعَالَى : ﴿ يُوفُونَ بِٱلنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُۥ مُسْتَطِيرًا ۝٧ ﴾ [الإنسان: ٧].

اَلْأَصْلُ الثَّانِي : مَعْرِفَةُ دِينِ الْإِسْلَامِ بِالْأَدِلَّةِ. هُوَ الْإِسْتِسْلَامُ لِله بِالتَّوْحِيدِ , وَالْإِنْقِيَادُ لَهُ بِالطَّاعَةِ . وَ الْبَرَاءَةُ مِنَ الشِّرْكِ وَ أَهْلِهِ. وَهُوَ ثَلَاثُ مَرَاتِبَ : الْإِسْلَامُ, وَ الْإِيمَانُ , وَ الْإِحْسَانُ , وَ كُلُّ مَرْتَبَةٍ لَهَا أَرْكَانٌ . فَأَرْكَانُ الْإِسْلَامِ خَمْسَةٌ : شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللهُ ,وَ أَنَّ مُحَمَّدًا رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ) ,وَ إِقَامُ الصَّلَاةِ وَ إِيْتَاءُ الزَّكَاةِ , وَ صَوْمُ رَمَضَانَ , وَ حَجُّ بَيْتِ اللهِ الْحَرَامِ . فَدَلِيلُ الشَّهَادَةِ قَوْلُه ﴿ شَهِدَ ٱللَّهُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا هُوَ وَٱلْمَلَٰٓئِكَةُ وَأُوْلُواْ ٱلْعِلْمِ قَآئِمَۢا بِٱلْقِسْطِۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ۝١٨ ﴾ وَ مَعْنَاهَا : لَا مَعْبُودَ بِحَقٍّ إِلَّا اللهُ , (لَا إِلَهَ) نَافِياً جَمِيعَ مَا يُعْبَدُ مِنْ دُونِ اللهِ . (إِلَّا اللهُ) مُثْبِتاً الْعِبَادَةَ لِلهِ وَحْدَهُ لَا شَرِيكَ لَهُ فِي عِبَادَتِهِ كَمَا لَا شَرِيكَ لَهُ فِي مُلْكِهِ. وَ تَفْسِيرُهَا

الَّـذِي يُـوَضِّـحُـهَـا , قَـوْلُـهُ تَـعَـالَـى : ﴿ وَإِذْ قَالَ إِبْرَٰهِيمُ لِأَبِيهِ وَقَوْمِهِۦٓ إِنَّنِى بَرَآءٌ مِّمَّا تَعْبُدُونَ ﴿٢٦﴾ إِلَّا ٱلَّذِى فَطَرَنِى فَإِنَّهُۥ سَيَهْدِينِ ﴿٢٧﴾ وَجَعَلَهَا كَلِمَةًۢ بَاقِيَةً فِى عَقِبِهِۦ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾ ﴾ وَ قَـوْلُـهُ : ﴿ قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا نُشْرِكَ بِهِۦ شَيْـًٔا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ ٱللَّهِ ۚ فَإِن تَوَلَّوْا۟ فَقُولُوا۟ ٱشْهَدُوا۟ بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾ ﴾ وَ دَلِـيـلُ الـشَّـهَـادَةِ أَنَّ مُـحَـمَّـداً رَسُـولُ اللهِ (صَـلَّـى اللهُ عَـلَـيْـهِ وَ سَـلَّـمَ) , قَـوْلُـهُ تَـعَـالَـى :﴿ لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾ ﴾ وَ مَـعْـنَـى شَـهَـادَةِ أَنَّ مُـحَـمَّـداً رَسُـولُ اللهِ (صَـلَّـى اللهُ عَـلَـيْـهِ وَ سَـلَّـمَ) : طَـاعَـتُـهُ فِـيـمَـا أَمَـرَ, وَ تَـصْـدِيـقُـهُ فِـيـمَـا أَخْـبَـرَ وَاجْـتِـنَـابُ مَـا نَـهَـى عَـنْـهُ وَ زَجَـرَ , وَ أَنَّ لَا يُـعْـبَـدُ اللهُ إِلَّا بِـمَـا شَـرَعَ . وَ دَلِـيـلُ الـصَّـلَاةِ وَ الـزَّكَـاةِ وَ تَـفْـسِـيـرُ الـتَّـوْحِـيـدِ قَـوْلُـهُ تَـعَـالَـى : ﴿ وَمَآ أُمِرُوٓا۟ إِلَّا لِيَعْبُدُوا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ حُنَفَآءَ وَيُقِيمُوا۟ ٱلصَّلَوٰةَ وَيُؤْتُوا۟ ٱلزَّكَوٰةَ ۚ وَذَٰلِكَ دِينُ ٱلْقَيِّمَةِ ﴿٥﴾ ﴾ وَ دَلِـيـلُ الـصِّـيَـامِ قَـوْلُـهُ تَـعَـالَـى : ﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُتِبَ عَلَيْكُمُ ٱلصِّيَامُ

كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبۡلِكُمۡ لَعَلَّكُمۡ تَتَّقُونَ ﴿١٨٣﴾ ﴾ وَ دَلِيلُ الْحَجِّ
قَوْلُهُ تَعَالَى : ﴿ وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلۡبَيۡتِ مَنِ ٱسۡتَطَاعَ إِلَيۡهِ سَبِيلًاۚ وَمَن كَفَرَ
فَإِنَّ ٱللَّهَ غَنِيٌّ عَنِ ٱلۡعَٰلَمِينَ ﴿٩٧﴾ ﴾ الْمَرْتَبَةُ الثَّانِيَةُ : الْإِيمَانُ . وَ
هُوَ بِضْعٌ وَ سَبْعُونَ شُعْبَةً , فَأَعْلَاهَا قَوْلُ (لَا إِلَهَ إِلَّا اللهُ
) , وَ أَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ , وَ الْحَيَاءُ شُعْبَةٌ
مِنَ الْإِيمَانِ . وَ أَرْكَانُهُ سِتَّةٌ : أَنْ تُؤْمِنَ بِاللهِ , وَ مَلَائِكَتِهِ
, وَ كُتُبِهِ , وَ رُسُلِهِ , وَالْيَوْمِ الْآخِرِ , وَ تُؤْمِنَ بِالْقَدَرِ خَيْرِهِ
وَ شَرِّهِ . وَ الدَّلِيلُ عَلَى هَذِهِ الْأَرْكَانِ السِّتَّةِ قَوْلُهُ تَعَالَى
: ﴿ ۞ لَّيۡسَ ٱلۡبِرَّ أَن تُوَلُّواْ وُجُوهَكُمۡ قِبَلَ ٱلۡمَشۡرِقِ وَٱلۡمَغۡرِبِ وَلَٰكِنَّ ٱلۡبِرَّ مَنۡ ءَامَنَ بِٱللَّهِ
وَٱلۡيَوۡمِ ٱلۡأٓخِرِ وَٱلۡمَلَٰٓئِكَةِ وَٱلۡكِتَٰبِ وَٱلنَّبِيِّـۧنَ ﴾ وَ دَلِيلُ الْقَدَرِ قَوْلُهُ
تَعَالَى : ﴿ إِنَّا كُلَّ شَيۡءٍ خَلَقۡنَٰهُ بِقَدَرٖ ﴿٤٩﴾ ﴾ الْمَرْتَبَةُ الثَّالِثَةُ : (
الْإِحْسَانُ) : رُكْنٌ وَاحِدٌ , وَ هُوَ أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ ,
فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ . وَ الدَّلِيلُ قَوْلُهُ تَعَالَى : ﴿
إِنَّ ٱللَّهَ مَعَ ٱلَّذِينَ ٱتَّقَواْ وَّٱلَّذِينَ هُم مُّحۡسِنُونَ ﴿١٢٨﴾ ﴾ وَ قَوْلُهُ
﴿ وَتَوَكَّلۡ عَلَى ٱلۡعَزِيزِ ٱلرَّحِيمِ ﴿٢١٧﴾ ٱلَّذِي يَرَىٰكَ حِينَ تَقُومُ ﴿٢١٨﴾ وَتَقَلُّبَكَ فِي ٱلسَّٰجِدِينَ

﴿٢١٩﴾ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٢٢٠﴾ ﴾ وَ قَوْلُهُ تَعَالَى : ﴿ وَمَا تَكُونُ فِى شَأْنٍ وَمَا تَتْلُوا۟ مِنْهُ مِن قُرْءَانٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ﴾ وَ الدَّلِيلُ مِنَ السَّنَّةِ : حَدِيثُ جِبْرَائِيلَ الْمَشْهُورِ , عَنْ عُمَرَ (رَضِيَ اللهُ عَنْهُ) قَالَ : ((بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ) ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ : شَدِيدُ بَيَاضِ الثِّيَابِ , شَدِيدُ سَوَادِ الشَّعْرِ , لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ, وَ لَا يَعْرِفُهُ مِنَّا أَحَدٌ , حَتَّى جَلَسَ إِلَى النَّبِيِّ (صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ), فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ, وَ وَضَعَ كَفَّيْهِ عَلَى فَخِذَيْهِ . وَ قَالَ : يَا مُحَمَّدُ , أَخْبِرْنِي عَنِ الْإِسْلَامِ ؟ فَقَالَ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ) : الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللهُ , وَ أَنَّ مُحَمَّداً رَسُولُ اللهِ, وَ تُقِيمَ الصَّلَاةَ , وَ تُؤْتِيَ الزَّكَاةَ , وَ تَصُومَ رَمَضَانَ , وَ تَحُجَّ الْبَيْتَ إِنِ اسْتَطَعْتَ إِلَيْهِ سَبِيلاً . قَالَ : صَدَقْتَ . فَعَجِبْنَا لَهُ يَسْأَلُهُ وَ يُصَدِّقُهُ . قَالَ : فَأَخْبِرْنِي عَنِ الْإِيمَانِ ؟ قَالَ : أَنْ تُؤْمِنَ بِاللهِ, وَ مَلَائِكَتِهِ, وَ كُتُبِهِ , وَ

رُسُلِهِ ,وَالْيَوْمِ الْآخِرِ, وَ بِالْقَدَرِ خَيْرِهِ وَ شَرِّهِ. قَالَ: صَدَقْتَ , قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ؟ قَالَ: أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ, فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ. قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ؟ قَالَ: مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ!! قَالَ: أَخْبِرْنِي عَنْ أَمَارَاتِهَا؟ قَالَ: أَنْ تَلِدَ الْأَمَةُ رَبَّتَهَا , وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاةِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ. قَالَ: فَمَضَى, فَلَبِثْنَا مَلِيًّا , فَقَالَ: يَا عُمَرُ , أَتَدْرِي مَنِ السَّائِلُ؟ قُلْتُ: اللهُ وَ رَسُولُهُ أَعْلَمُ. قَالَ: هَذَا جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ أَمْرَ دِينِكُمْ.))

الْأَصْلُ الثَّالِثُ: مَعْرِفَةُ نَبِيِّكُمْ (صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ), وَ هُوَ مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمٍ, وَ هَاشِمٌ مِنْ قُرَيْشٍ, وَ قُرَيْشٌ مِنَ الْعَرَبِ , وَ الْعَرَبُ مِنْ ذُرِّيَّةِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ الْخَلِيلِ, عَلَيْهِ وَ عَلَى نَبِيِّنَا أَفْضَلُ الصَّلَاةِ وَ السَّلَامِ. وَ لَهُ مِنَ الْعُمْرِ ثَلَاثٌ وَ سِتُّونَ سَنَةً, مِنْهَا أَرْبَعُونَ قَبْلَ النُّبُوَّةِ وَ ثَلَاثٌ وَ عِشْرُونَ نَبِيّاً وَ رَسُولاً. نُبِّيءَ بِـ﴿اقْرَأْ﴾ وَ أُرْسِلَ بِـ﴿

ٱلْمُدَّثِّرُ ﴾ . وَ بَلَدُهُ مَكَّةُ , وَهَاجَرَ إِلَى الْمَدِينَةِ بَعَثَهُ اللهُ بِالنَّذَارَةِ
عَنِ الشِّرْكِ , وَ يَدْعُو إِلَى التَّوْحِيدِ . وَ الدَّلِيلُ قَوْلُهُ
تَعَالَى : ﴿ يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ﴿١﴾ قُمْ فَأَنذِرْ ﴿٢﴾ وَرَبَّكَ فَكَبِّرْ ﴿٣﴾ وَثِيَابَكَ فَطَهِّرْ ﴿٤﴾ وَٱلرُّجْزَ
فَٱهْجُرْ ﴿٥﴾ وَلَا تَمْنُن تَسْتَكْثِرُ ﴿٦﴾ وَلِرَبِّكَ فَٱصْبِرْ ﴿٧﴾ ﴾ وَ مَعْنَى : ﴿ قُمْ فَأَنذِرْ
﴾ : يَنْذُرُ عَنِ الشِّرْكِ وَ يَدْعُو إِلَى التَّوْحِيدِ . ﴿ وَرَبَّكَ فَكَبِّرْ
﴿٣﴾ ﴾ : أَيْ : عَظِّمْكَ بِالتَّوْحِيدِ . ﴿ وَثِيَابَكَ فَطَهِّرْ ﴿٤﴾ ﴾ : أَيْ :
طَهِّرْ أَعْمَالَكَ عَنِ الشِّرْكِ . ﴿ وَٱلرُّجْزَ فَٱهْجُرْ ﴿٥﴾ ﴾ : الرُّجْزُ :
الْأَصْنَامُ , وَ هَجْرُهَا تَرْكُهَا وَالْبَرَاءَةُ مِنْهَا وَ مِنْ أَهْلِهَا
. أَخَذَ عَلَى هَذَا عَشْرَ سِنِينَ يَدْعُو إِلَى التَّوْحِيدِ . وَ
بَعْدَ الْعَشْرِ عُرِجَ بِهِ إِلَى السَّمَاءِ , وَ فُرِضَتْ عَلَيْهِ
الصَّلَوَاتُ الْخَمْسُ , وَ صَلَّى فِي مَكَّةَ ثَلَاثَ سِنِينَ . وَ
بَعْدَهَا أُمِرَ بِالْهِجْرَةِ إِلَى الْمَدِينَةِ . وَالْهِجْرَةُ فَرِيضَةٌ
عَلَى هَذِهِ الْأُمَّةِ مِنْ بَلَدِ الشِّرْكِ إِلَى بَلَدِ الْإِسْلَام , وَ هِيَ
بَاقِيَةٌ إِلَى أَنْ تَقُومَ السَّاعَةُ . وَ الدَّلِيلُ قَوْلُهُ تَعَالَى : ﴿
إِنَّ ٱلَّذِينَ تَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ ظَالِمِىٓ أَنفُسِهِمْ قَالُوا۟ فِيمَ كُنتُمْ ۖ قَالُوا۟ كُنَّا مُسْتَضْعَفِينَ فِى ٱلْأَرْضِ ۚ

قَالُوٓاْ أَلَمۡ تَكُنۡ أَرۡضُ ٱللَّهِ وَٰسِعَةٗ فَتُهَاجِرُواْ فِيهَاۚ فَأُوْلَٰٓئِكَ مَأۡوَىٰهُمۡ جَهَنَّمُۖ وَسَآءَتۡ مَصِيرًا ﴿٩٧﴾
إِلَّا ٱلۡمُسۡتَضۡعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ وَٱلۡوِلۡدَٰنِ لَا يَسۡتَطِيعُونَ حِيلَةٗ وَلَا يَهۡتَدُونَ سَبِيلٗا
﴿٩٨﴾ فَأُوْلَٰٓئِكَ عَسَى ٱللَّهُ أَن يَعۡفُوَ عَنۡهُمۡۚ وَكَانَ ٱللَّهُ عَفُوًّا غَفُورٗا ﴿٩٩﴾ ۞ وَمَن يُهَاجِرۡ فِي
سَبِيلِ ٱللَّهِ يَجِدۡ فِي ٱلۡأَرۡضِ مُرَٰغَمٗا كَثِيرٗا وَسَعَةٗۚ وَمَن يَخۡرُجۡ مِنۢ بَيۡتِهِۦ مُهَاجِرًا إِلَى ٱللَّهِ وَرَسُولِهِۦ
ثُمَّ يُدۡرِكۡهُ ٱلۡمَوۡتُ فَقَدۡ وَقَعَ أَجۡرُهُۥ عَلَى ٱللَّهِۗ وَكَانَ ٱللَّهُ غَفُورٗا رَّحِيمٗا ﴿١٠٠﴾ ﴾ وَ قَوْلُهُ
تَعَالَى : ﴿ يَٰعِبَادِيَ ٱلَّذِينَ ءَامَنُوٓاْ إِنَّ أَرۡضِي وَٰسِعَةٞ فَإِيَّٰيَ فَٱعۡبُدُونِ ﴿٥٦﴾ ﴾ قَالَ
الْبَغَوِيُّ - رَحِمَهُ اللهُ تَعَالَى- : ((سَبَبُ نُزُولِ هَذِهِ الْآيَةِ فِي
الْمُسْلِمِينَ الَّذِينَ بِمَكَّةَ : لَمْ يُهَاجِرُوا , نَادَا هُمُ اللهُ
بِاسْمِ الْإِيمَانِ)). وَ الدَّلِيلُ عَلَى الْهِجْرَةِ مِنَ السُّنَّةِ
قَوْلُهُ (صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ) : ((لَا تَنْقَطِعُ الْهِجْرَةُ
حَتَّى تَنْقَطِعَ التَّوْبَةُ , وَ لَا تَنْقَطِعُ التَّوْبَةُ حَتَّى تَطْلُعَ
الشَّمْسُ مِنْ مَغْرِبِهَا)). فَلَمَّا اسْتَقَرَّ فِي الْمَدِينَةِ أُمِرَ
بِبَقِيَّةِ شَرَائِعِ الْإِسْلَامِ مِثْلَ الزَّكَاةِ , وَ الصَّوْمِ , وَ الْحَجِّ ,
وَ الْأَذَانِ , وَ الْجِهَادِ , وَ الْأَمْرِ بِالْمَعْرُوفِ , وَ النَّهْيِ عَنِ
الْمُنْكَرِ , وَ غَيْرِ ذَلِكَ مِنْ شَرَائِعِ الْإِسْلَامِ . أَخَذَ عَلَى

هَـذَا عَـشْـرَ سِـنِـيـنَ , ثُـمَّ تُـوفِـيَ - صَـلَـوَاتُ اللهِ وَ سَـلَامُـهُ عَـلَـيْـهِ – وَ دِيـنُـهُ بَـاقٍ , وَ هَـذَا دِيـنُـهُ لَا خَـيْـرَ إِلَّا دَلَّ الْأُمَّـةَ عَـلَـيْـهِ وَ لَا شَـرَّ إِلَّا حَـذَّرَ مِـنْـهُ , وَالْـخَـيْـرُ الَّـذِي دَلَّ عَـلَـيْـهِ : الـتَّـوْحِـيـدُ وَ جَـمِـيـعُ مَـا يُـحِـبُّـهُ اللهُ وَ يَـرْضَـاهُ , وَ الـشَّـرُّ الَّـذِي حَـذَّرَهَـا مِـنْـهُ : الـشِّـرْكُ وَ جَـمِـيـعُ مَـا يَـكْـرَهُـهُ اللهُ وَ يَـأْبَـاهُ .

بَـعَـثَـهُ اللهُ إِلَـى الـنَّـاسِ كَـافَّـةً , وَ افْـتَـرَضَ طَـاعَـتَـهُ عَـلَـى جَـمِـيـعِ الـثَّـقَـلَـيْـنِ - الْـجِـنِّ وَ الْإِنْـسِ - , وَ الـدَّلِـيـلُ قَـوْلُـهُ تَـعَـالَـى: ﴿ قُلْ يَـٰٓأَيُّهَا ٱلنَّاسُ إِنِّي رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا ﴾ وَ أَكْمَلَ اللهُ بِـهِ الـدِّيـنَ , وَ الـدَّلِـيـلُ قَـوْلُـهُ تَـعَـالَـى : ﴿ ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا ﴾ وَ الـدَّلِـيـلُ عَـلَـى مَـوْتِـهِ (صَـلَّـى اللهُ عَـلَـيْـهِ وَ سَـلَّـمَ) قَـوْلُـهُ تَـعَـالَـى : ﴿ إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ ﴿٣٠﴾ ثُمَّ إِنَّكُمْ يَوْمَ ٱلْقِيَـٰمَةِ عِندَ رَبِّكُمْ تَخْتَصِمُونَ ﴿٣١﴾ ﴾ وَ الـنَّـاسُ إِذَا مَـاتُـوا يُـبْـعَـثُـونَ , وَ الـدَّلِـيـلُ قَـوْلُـهُ تَـعَـالَـى : ﴿ ۞ مِنْهَا خَلَقْنَـٰكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ ﴿٥٥﴾ ﴾ وَ قَـوْلُـهُ تَـعَـالَـى : ﴿ وَٱللَّهُ أَنۢبَتَكُم مِّنَ ٱلْأَرْضِ نَبَاتًا ﴿١٧﴾ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ﴿١٨﴾ ﴾ وَ بَـعْـدَ

الْبَعْثِ مُحَاسَبُونَ ، وَ مَجْزِيُونَ بِأَعْمَالِهِمْ ، وَ الدَّلِيلُ قَوْلُهُ تَعَالَى : ﴿لِيَجْزِىَ ٱلَّذِينَ أَسَٰٓـُٔوا۟ بِمَا عَمِلُوا۟ وَيَجْزِىَ ٱلَّذِينَ أَحْسَنُوا۟ بِٱلْحُسْنَى ﴿٣١﴾﴾ وَ مَنْ كَذَّبَ بِالْبَعْثِ بَعْدَ الْمَوْتِ كَفَرَ. وَ الدَّلِيلُ قَوْلُهُ تَعَالَى : ﴿زَعَمَ ٱلَّذِينَ كَفَرُوٓا۟ أَن لَّن يُبْعَثُوا۟ ۚ قُلْ بَلَىٰ وَرَبِّى لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ۚ وَذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿٧﴾﴾ وَ أَرْسَلَ جَمِيعَ الرُّسُلِ مُبَشِّرِينَ وَ مُنْذِرِينَ ، وَ الدَّلِيلُ قَوْلُهُ تَعَالَى : ﴿رُّسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى ٱللَّهِ حُجَّةٌۢ بَعْدَ ٱلرُّسُلِ ۚ﴾ وَ أَوَّلُهُمْ نُوحٌ (عَلَيْهِ السَّلَام) ، وَ آخِرُهُمْ مُحَمَّدٌ (صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ) مُحَمَّدٌ (صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ) خَاتَمُ النَّبِيِّينَ. وَ الدَّلِيلُ عَلَى أَنَّ أَوَّلَهُمْ نُوحٌ قَوْلُهُ تَعَالَى : ﴿۞ إِنَّآ أَوْحَيْنَآ إِلَيْكَ كَمَآ أَوْحَيْنَآ إِلَىٰ نُوحٍ وَٱلنَّبِيِّـۧنَ مِنۢ بَعْدِهِۦ ۚ﴾ . وَ كُلُّ أُمَّةٍ بَعَثَ اللهُ إِلَيْهَا رَسُولاً مِنْ نُوحٍ إِلَى مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ) يَأْمُرُهُمْ بِعِبَادَةِ اللهِ وَحْدَهُ ، وَ يَنْهَاهُمْ عَنْ عِبَادَةِ الطَّاغُوتِ. وَ الدَّلِيلُ قَوْلُهُ تَعَالَى : ﴿وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولًا أَنِ ٱعْبُدُوا۟ ٱللَّهَ وَٱجْتَنِبُوا۟ ٱلطَّٰغُوتَ ۖ﴾ وَ افْتَرَضَ اللهُ

عَلَى جَمِيعِ الْعِبَادِ الْكُفْرَ بِالطَّاغُوتِ, وَالإِيْمَانُ بِاللهِ . قَالَ ابْنُ الْقَيِّمِ -رَحِمَهُ اللهُ تَعَالَى-: (مَعْنَى (الطَّاغُوتِ) : مَا تَجَاوَزَ بِهِ الْعَبْدُ حَدَّهُ مِنْ مَعْبُودٍ أَوْ مَتْبُوعٍ أَوْ مُطَاعٍ)). وَالطَّوَاغِيتُ كَثِيرَةٌ رُؤُوسُهُمْ خَمْسَةٌ: إبْلِيسُ لَعَنَهُ اللهُ , وَمَنْ عُبِدَ وَهُوَ رَاضٍ وَمَنْ دَعَا النَّاسَ إِلَى عِبَادَةِ نَفْسِهِ وَمَنْ دُعِيَ شَيْئًا مِنْ عِلْمِ الْغَيْبِ وَ مَنْ حَكَمَ بِغَيْرِ مَا أَنْزَلَ اللهُ , وَ الدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿لَآ إِكۡرَاهَ فِي ٱلدِّينِۖ قَد تَّبَيَّنَ ٱلرُّشۡدُ مِنَ ٱلۡغَيِّۚ فَمَن يَكۡفُرۡ بِٱلطَّٰغُوتِ وَيُؤۡمِنۢ بِٱللَّهِ فَقَدِ ٱسۡتَمۡسَكَ بِٱلۡعُرۡوَةِ ٱلۡوُثۡقَىٰ لَا ٱنفِصَامَ لَهَاۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ٢٥٦﴾ وَ هَذَا مَعْنَى لَا إِلَهَ إِلَّا اللهُ. وَ فِي الْحَدِيثِ: ((رَأْسُ الْأَمْرِ الْإِسْلَامِ, وَعَمُودُهُ الصَّلَاةُ , وَ ذِرْوَةُ سَنَامِهِ الْجِهَادُ فِي سَبِيلِ اللهِ)), وَ اللهُ أَعْلَمُ. وَ صَلَّى اللهُ عَلَى نَبِيِّنَا مَحَمَّدٍ, وَ عَلَى آلِهِ وَ صَحْبِهِ وَ سَلَّمَ.

TRANSLITERATION TABLE

Consonants

ء	ʾ	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	ʿ	ن	n
ج	j	س	s	غ	gh	هـ	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

Vowels

Short	ـَ	a	ـِ	i	ـُ	u
Long	ـا	ā	ـِي	ī	ـُو	ū
Diphthongs	ـَوْ	aw	ـَيْ	ay		

ARABIC SYMBOLS & THEIR MEANINGS

حفظه الله	May Allāh preserve him
رَضِيَ ٱللَّهُ عَنْهُ	May Allāh be pleased with him (i.e., a male companion of the Prophet Muḥammad)
سُبْحَانَهُ وَتَعَالَىٰ	Glorified & Exalted is Allāh
عَزَّ وَجَلَّ	(Allāh) the Mighty & Sublime
تَبَارَكَ وَتَعَالَىٰ	(Allāh) the Blessed & Exalted
جَلَّ وَعَلَا	(Allāh) the Sublime & Exalted
عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ	May Allāh send Blessings & Safety upon him (i.e., a Prophet or Messenger)

صَلَّى ٱللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ	May Allāh send Blessings & Safety upon him and his family (i.e., Duʿā sent when mentioning the Prophet Muḥammad)
رَحِمَهُ ٱللَّهُ	May Allāh have mercy on him
رَضِيَ ٱللَّهُ عَنْهُمْ	May Allāh be pleased with them (i.e., Duʿā made for the Companions of the Prophet Muḥammad)
جَلَّ جَلَالُهُ	(Allāh) His Majesty is Exalted
رَضِيَ ٱللَّهُ عَنْهَا	May Allāh be pleased with her (i.e., a female companion of the Prophet Muḥammad)

THE EXPLAINER'S INTRODUCTION OF THE THREE FUNDAMENTAL PRINCIPLES AND ITS AUTHOR

This is an important message of belief written by Shaykh Abū 'Abdullāh Muḥammad Bin 'Abdul Wahhāb Bin Sulaymān Bin 'Alī At-Tamīmī Al-Hanbalī famous Imām and reviver for the false symbols (attached) to Islām in the second half of the twelfth century, may Allāh have mercy on him and bestow upon him an abode (in Paradise).

He used to teach the students and the public these fundamental principles. In turn, they would study and memorize these principles to be, so it will be firmly embedded in their hearts because this matter is a basic principle in 'Aqīdah.

He died 1206 AH and was born 1115 AH. He lived 91 years of which it was filled with good, the calling to the religion of Allāh, teaching, advising, and enduring (harm) in that.

Allāh utilized him as a means for saving the servants and countries in the Arabian Peninsula during his life. Those

callers who took knowledge from him and carried it to other countries were the reason why his Da'wah spread in Syria, Egypt, Iraq, India, and other places.

His Da'wah was also propagated through letters, books, the Shaykh's adherents, supporters, and callers that followed him in the call to Allāh.

EXPLANATION OF THE AUTHOR'S INTRODUCTION

Shaykh ul-Islām Muḥammad bin ʿAbdul-Wahhāb (رَحِمَهُ ٱللَّهُ) said,

اِعْلَمْ - رَحِمَكَ اللهُ - أَنَّهُ يَجِبُ عَلَيْنَا تَعَلُّمُ أَرْبَعِ مَسَائِلَ, اَلْأُولَى: اَلْعِلْمُ وَ هُوَ مَعْرِفَةُ اللهِ, وَمَعْرِفَةُ نَبِيِّهِ, وَ مَعْرِفَةُ دِينِ الْإِسْلَامِ بِالْأَدِلَّةِ. اَلثَّانِيَةُ : اَلْعَمَلُ بِهِ اَلثَّالِثَةُ: الدَّعْوَةُ إِلَيْهِ. اَلرَّابِعَةُ: اَلصَّبْرُ عَلَى الْأَذَى فِيهِ. وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَٱلْعَصْرِ ١ إِنَّ ٱلْإِنسَٰنَ لَفِى خُسْرٍ ٢ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَتَوَاصَوْا۟ بِٱلْحَقِّ وَتَوَاصَوْا۟ بِٱلصَّبْرِ ٣﴾ [العصر: ١ – ٣] . قَالَ الشَّافِعِي - رَحِمَهُ اللهُ -: لَوْ مَا أَنْزَلَ اللهُ حُجَّةً عَلَى خَلْقِهِ إِلَّا هَذِهِ السُّورَةَ لَكَفَتْهُمْ وَ قَالَ الْبُخَارِي –

رَحِمَهُ اللهُ تَعَالَى - : بَابُ الْعِلْمِ قَبْلَ الْقَوْلِ وَ الْعَمَلِ. وَالدَّلِيلُ : ﴿ فَٱعۡلَمۡ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱللَّهُ وَٱسۡتَغۡفِرۡ لِذَنۢبِكَ ﴾ [محمد: ١٩]. فَبَدَأَ بِالْعِلْمِ قَبْلَ الْقَوْلِ وَ الْعَمَلِ

"Know, may Allāh have mercy on you, that it is obligatory upon us to learn four matters:

The first is knowledge which is knowing Allāh, knowing His Messenger, and knowing the religion of Islām with proofs. The second is to implement this knowledge. The third is propagating this knowledge. The fourth is enduring the harm faced in it.

The evidence for these four matters is the saying of Allāh (سُبْحَانَهُ وَتَعَالَى),

"By Al-'Asr (the time) Verily! Man is in loss. Except those who believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allāh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allāh has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allāh's Cause during preaching His

religion of Islamic Monotheism or Jihad, etc.).” [*Sūrah al-'Asr* 103:1-3]

Al-Shāfi'ī said (رَحِمَهُ ٱللَّهُ) “Had Allāh only sent this Sūrah as a proof (for or against) mankind it would be sufficient (for them).”

Al-Bukhārī (رَحِمَهُ ٱللَّهُ) said, “Chapter: Knowledge proceeds statements and actions”[1] and the proof for that is found in Allāh's (سُبْحَانَهُۥ وَتَعَالَىٰ) statement: “So know (O Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) that La ilaha ill-Allāh (none has the right to be worshipped but Allāh), and ask forgiveness for your sin.” [*Sūrah Muḥammad* 47:19]

So, He started with knowledge before statements and actions.”

Explanation

[1] Ṣaḥīḥ al-Bukhārī under the *Kitaab al-Ilm*, the third volume chapter 10; between No. (67-68).

These matters require from the believing man and woman, young and old to learn.

The author (رَحِمَهُ ٱللَّهُ) said,

الْأُولَى : الْعِلْمُ

"The first is knowledge." One is obliged to learn and gain insight so that he will be upon clarity. He must learn about the religion of Allāh which he was created for. This knowledge is learning about Allāh, His Prophet (صَلَّىٰ ٱللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ), and the religion of Islām with proofs.

So, that is the first matter that the servant gains insight about - Who is his Lord?

Hence, he learns that his Lord is the Creator Who created him, provides his subsistence, and confers His favors upon him. Allāh created those who came before him and those who will come after him. He is the Lord of all that exists. Allāh is the one true deity and object of servitude. No one besides Him deserves to be worshiped. Not a close angel, a messenger who was sent, not a Jinn, no human, no idol or anything else deserves to be worshiped. Rather, true worship is a right that belongs to Him alone. He is the sole object of worship in truth (سُبْحَانَهُ وَتَعَالَىٰ).

He deserves to be worshipped. He is the Lord of all that exists. He is your Lord and Master, your Creator, and your

true Deity (سُبۡحَانَهُۥوَتَعَالَىٰ). So, you should know this first matter which is knowing your Lord, your Prophet (صَلَّى ٱللَّهُ عَلَيۡهِ وَعَلَىٰ آلِهِ وَسَلَّمَ), and your religion with proof. It is what Allāh says, and his Prophet (صَلَّى ٱللَّهُ عَلَيۡهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) said, not by opinions and statements of such-and-such person. Instead, it is with proofs from the verses of the Qur'ān and Ḥadīth. This is the religion of Islām that you have been obliged to enter and commit to.

It is the worship of Allāh which He (سُبۡحَانَهُۥوَتَعَالَىٰ) says about it,

﴿ وَمَا خَلَقۡتُ ٱلۡجِنَّ وَٱلۡإِنسَ إِلَّا لِيَعۡبُدُونِ ٥٦ ﴾

"And I (Allāh) created not the jinns and humans except they should worship Me (Alone)." [*Sūrah adh-Dhāriyāt* 51:56]

This worship is Islām. It is obeying Allāh and His Messenger (صَلَّى ٱللَّهُ عَلَيۡهِ وَعَلَىٰ آلِهِ وَسَلَّمَ). It is establishing Allāh's orders and abandoning forbidden matters.

This is the worship in which mankind was created for. Allāh orders this within His statement,

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ ٱعۡبُدُواْ رَبَّكُمُ ﴾

"O mankind! Worship your Lord (Allāh)." [*Sūrah al-Baqarah* 2:21]

Meaning: Worship Him by obeying His commands and abandoning His prohibitions, submitting oneself directly to him, and specifying worship for Him (سُبْحَانَهُۥ وَتَعَالَىٰ).

From that knowledge is to learn about your Prophet (صَلَّىٰ ٱللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ). His full name is Muḥammad Ibn 'Abdullāh Ibn 'Abdul-Muttalib Al-Hāshimī Al-Qurashī al-Makkī, then al-Madanī (صَلَّىٰ ٱللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ). So, you should understand that he is your Prophet whom Allāh has sent to you with the true religion, teaching you and giving you guidance. Likewise, you must believe that he is, in reality, the Messenger of Allāh; that Allāh sent him to all of creation from the jinn and mankind. Adherence to him and pursuance of his methodology is a religious obligation, and its details will come in the third fundamental principle.

The author (رَحِمَهُ ٱللَّهُ) said,

الثَّانِيَةُ :الْعَمَلُ بِهِ

"The second is to implement this knowledge." Meaning: To act upon this religion by way of praying, fasting, striving, Hajj, faith, and Taqwā. So, implement the religion of Islām because you are a creation of Allāh and you were created to worship Him.

Learning the religion of Allāh and acting upon it is a religious duty placed upon you. So, worship Allāh alone, perform prayer, pay the Zakāt, fast Ramaḍān, perform Hajj, believe in Allāh, His angels, His Messengers, His Books, the Last Day, the Divine Decree (the good and the bad), order the good and forbid the evil, obey your parents, maintain ties with your relatives and so forth. So, carry out Allāh's commands and abstain from His prohibitions, abandon the acts of disobedience you have forbidden from, and carry out the obligations you have been ordered with.

The author (رَحِمَهُ ٱللَّهُ) said,

الثَّالِثَةُ : الدَّعْوَةُ إِلَيْهِ

"The third is propagating this knowledge." Meaning: You call to this religion. So, advise the people to be upright upon the religion and give right guidance. Order them with the good and forbid evil. This is propagating the religion of Islām. Propagating the religion of Allāh according to one's knowledge and ability is a religious duty upon every Muslim. Therefore, a portion of this duty to convey and sincerely advise to this religion has been placed upon every Muslim, male and female.

One must call to the Oneness of Allāh, the Ṣalāh and its preservation, the Zakāt and its fulfillment, the fasting, the Hajj according to one's ability, dutifulness to one's parents,

maintaining ties of kinship, and abandoning all acts of disobedience.

The author (رَحِمَهُ ٱللَّهُ) said,

الرَّابِعَةُ : الصَّبْرُ عَلَى الْأَذَى فِيهِ

"The fourth is enduring the harm faced in it." One must endure the harm concerning these matters. Harm will occur to him. He may become weary of the one he is calling to the religion or others from his family. So, having patience and anticipating a reward from Allāh is a must.

So, the believer must have patience in believing in Allāh, carrying out what Allāh has ordered, leaving off what Allāh has forbidden, in calling to Allāh's religion, teaching, and commanding the good and forbidding the evil.

All of these matters require patience. All aspects of the religion require patience. It requires patience in calling to Allāh's religion, performing Ṣalāh, Zakāt, fasting, Hajj, commanding the good and forbidding evil, and abstaining from impermissible acts and sins. Thus, be careful getting near them (unlawful matters and sins) because, if one cannot have patience, one may fall upon sin or abandon obligatory duties. For this reason, Allāh says to His Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ),

﴿ فَٱصۡبِرۡ كَمَا صَبَرَ أُوْلُواْ ٱلۡعَزۡمِ مِنَ ٱلرُّسُلِ ﴾

"Therefore, be patient (O Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) as did the Messengers of strong will." [*Sūrah al-Ahqāf* 46:35]

And He (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ وَٱصۡبِرۡ لِحُكۡمِ رَبِّكَ فَإِنَّكَ بِأَعۡيُنِنَاۖ ﴾

"So, wait patiently (O Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) for the Decision of your Lord, for verily, you are under Our Eyes." [*Sūrah at-Tūr* 52:48]

And He says,

﴿ وَٱصۡبِرۡ وَمَا صَبۡرُكَ إِلَّا بِٱللَّهِۚ ﴾

"And endure you patiently (O Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), your patience is not but from Allāh." [*Sūrah an-Nahl* 16:127]

And He (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ إِنَّمَا يُوَفَّى ٱلصَّٰبِرُونَ أَجۡرَهُم بِغَيۡرِ حِسَابٖ ١٠ ﴾

"Only those who are patient shall receive their rewards in full, without reckoning." [*Sūrah az-Zumar* 39:10]

and He (سُبْحَانَهُۥ وَتَعَالَىٰ) says,

﴿ وَٱصْبِرُوٓا۟ ۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ ﴿٤٦﴾ ﴾

"Allāh is with those who are As-Sābirīn (the patient ones, etc.)." [*Sūrah al-'Anfal* 8:46]

Meaning: Have patience in obeying Allāh, abandoning acts of disobedience, and be wary of going against His orders and committing prohibited acts.

The proof for these four matters is what Allāh (سُبْحَانَهُۥ وَتَعَالَىٰ) says in Sūrah al-'Asr,

﴿ وَٱلْعَصْرِ ﴿١﴾ إِنَّ ٱلْإِنسَٰنَ لَفِى خُسْرٍ ﴿٢﴾ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَتَوَاصَوْا۟ بِٱلْحَقِّ وَتَوَاصَوْا۟ بِٱلصَّبْرِ ﴿٣﴾ ﴾

"By Al-'Asr (the time). Verily! Man is in loss. Except those who believe and do righteous good deeds, and recommend one another to the truth and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allāh's Cause during preaching His

religion of Islamic Monotheism or Jihad, etc.)." [*Sūrah al-'Asr* 103:1-3]

This tremendous Sūrah contains a Hujjah (evidence for or against you) pertaining these aforementioned matters which encompass the religion in totality. All of the religion consists of 'Īmān, action, Da'wah, and patience.

Believing in the truth, implementing it, calling to it, and patience on the harm that one faces. All of mankind is in ruin,

﴿ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَتَوَاصَوْا۟ بِٱلْحَقِّ وَتَوَاصَوْا۟ بِٱلصَّبْرِ ۝٣ ﴾

"Except those who believe and do righteous good deeds, and recommend one another to the truth and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allāh's Cause during preaching His religion of Islamic Monotheism or Jihad, etc.)."

In this verse, Allāh has made these individuals the exception (to those in loss). Thus, all of humanity is in ruin and on a path headed for destruction except those who believe, do righteous deeds, and recommended one another with good and patience.

They are the ones who are winners and happy. Allāh swore by this in His saying, and He is the most truthful: **"By Al-'Asr."** Even if Allāh didn't swear by Al-'Asr, one of the purposes for doing so would be to emphasize the subject matter.

Allāh swears by whatever He wants from His creations, and none can prevent Him.

Allāh has sworn by the heaven filled with stars, the sky, and the big star, the sun and its brightness, the night as it conceals, those angels who pull out the souls and so forth.

All of the creation attests to Allāh's greatness and that He is deserving of worship. He swears by these things to make apparent the great matter of this creation which attests to His Oneness and worthiness of being worshiped alone.

On the other hand, the creation can only swear by Allāh. Therefore, one must only swear and make oaths by Allāh. It is impermissible to make an oath by the Prophets, idols, the righteous, a trust, the Ka'bah, or other than that.

Based upon the statement of the Prophet (ﷺ) this matter becomes obligatory upon the Muslim,

مَنْ حَلَفَ بِشَيْءٍ دُونَ اللهِ فَقَدْ أَشْرَكَ

"Whoever swears by other than Allāh, he has associated a partner with Allāh."[2]

He (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) also said,

مَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللهِ أَوْ لِيَصْمُتْ

"So, whoever must take an oath, he should swear by Allāh or keep quiet." [3]

So, it is obligatory on every Muslim, male and female, to be careful of taking oaths with other than Allāh and that they make their oaths completely for Allāh alone.

The author (رَحِمَهُ ٱللَّهُ) said,

يَقُولُ الشَّافِعِيُّ رَحِمَهُ اللهُ

"Ash-Shāfi'ī (رَحِمَهُ ٱللَّهُ) said" (and he is one of the well-known four Imāms, Muḥammad bin 'Idrīs ash-Shāfi'ī al-Mutalibī who was born in the year 150 AH and died in the year 204 AH),

[2] Collected by Imām 'Aḥmad No. (1/47, 2/34) in his Musnad; and collected by Abū Dawūd No. (3251) and at-Tirmidhi No. (1535).
[3] It is mutually agreed upon between al-Bukhārī No. (6646) and Muslim No. (2679) from the Ḥadīth of Ibn 'Umar (رَضِيَ ٱللَّهُ عَنْهُمَا).

لَوْ مَا أَنْزَلَ اللهُ حُجَّةً عَلَى خَلْقِهِ إِلَّا هَذِهِ السُّورَةِ لَكَفَتْهُمْ

"If no argument besides this verse had been revealed by Allāh to his creatures, it would have been sufficient for them."

And in another version,

لَوْ فَكَّرَ النَّاسُ فِي هَذِهِ السُّورَةِ لَكَفَتْهُمْ

"If people were to contemplate over this Sūrah, it would have been enough for them." [4]

Meaning: If they were to study and concentrate on this Sūrah, it would have been enough for them to remain on the truth, establish what Allāh orders and abandon unlawful matters. Allāh explained that those who believe, do righteous good deeds, and recommend one another to the truth and patience. They are the winners while everyone else are the losers.

This is a well-established evidence showing the obligation of mutually ordering and advising, having belief, having patience, and being truthful. The only path to happiness and winning is by these four characteristics, which are a having a sincere belief in Allāh and His Messenger,

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[4] Refer back to the book *Sīra 'Allām an-Nubulā* (8/379) in his biography No. (1539).

righteous deeds, mutual advisement of the truth and patience.

The author (رَحِمَهُ ٱللَّهُ) said,

قَالَ الْبُخَارِي

"And Al-Bukhārī said" (his full name is Abū ʿAbdullāh Muḥammad ibn Ismā'īl Ibn Ibrāhīm Al-Bukhārī, who is from Bukhārī in the Far East. He was born in 194 AH in the middle of the second century and died in 256 AH in the middle of the third century. He was 62 years old when he died and is the author of the "Saḥīḥ," and he has other great beneficial books.),

He said in his "Saḥīḥ"[5] chapter: Knowledge before statements and action based upon the statement of Allāh (سُبْحَانَهُ وَتَعَالَىٰ),

﴿ فَٱعْلَمْ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱللَّهُ وَٱسْتَغْفِرْ لِذَنۢبِكَ ﴾

"So, know (O Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) that *La ilaha ill-Allāh* (none has the right to be worshipped but

[5] Refer back to Ṣaḥīḥ al-Bukhārī under *Kitāb al-Ilm* in the third book in the Ṣaḥīḥ chapter 10 between the No. (67-68).

Allāh), and ask forgiveness for your sin." [*Sūrah Muḥammad* 47:19]

So, He began with knowledge before statements and actions. So, one must learn first, then implement that knowledge. Thus, one should learn his religion first, then implement it upon insight, and Allāh knows best.

INTRODUCTION OF THE FIRST FUNDAMENTAL

Shaykh ul-Islām Muḥammad bin ʿAbdul-Wahhāb (رَحِمَهُ ٱللَّهُ) said,

اِعْلَمْ - رَحِمَكَ اللهُ - أَنَّهُ يَجِبُ عَلَى كُلِّ مُسْلِمٍ وَ مُسْلِمَةٍ تَعَلُّمُ ثَلَاثِ هَذِهِ الْمَسَائِلِ وَ الْعَمَلُ بِهِنَّ . اَلْأُولَى : أَنَّ اللهَ خَلَقَنَا وَ رَزَقَنَا , وَ لَمْ يَتْرُكْنَا هَمَلاً . بَلْ أَرْسَلَ إِلَيْنَا رَسُولاً . فَمَنْ أَطَاعَهُ دَخَلَ الْجَنَّةَ , وَ مَنْ عَصَاهُ دَخَلَ النَّارَ. وَالدَّلِيلُ قَوْلُهُ تَعَالَى : ﴿ إِنَّآ أَرْسَلْنَآ إِلَيْكُمْ رَسُولًا شَٰهِدًا عَلَيْكُمْ كَمَآ أَرْسَلْنَآ إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿١٥﴾ فَعَصَىٰ فِرْعَوْنُ ٱلرَّسُولَ فَأَخَذْنَٰهُ أَخْذًا وَبِيلًا ﴿١٦﴾ ﴾ [المزمل: ١٥– ١٦]. اَلثَّانِيَةُ : أَنَّ اللهَ لَا يَرْضَى أَنْ يُشْرَكَ مَعَهُ أَحَدٌ

فِي عِبَادَتِهِ, لَا مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ. وَ الدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَأَنَّ ٱلْمَسَٰجِدَ لِلَّهِ فَلَا تَدْعُواْ مَعَ ٱللَّهِ أَحَدًا ﴿١٨﴾﴾ [الجن: ١٨]. اَلثَّالِثَةُ: أَنَّ مَنْ أَطَاعَ الرَّسُولَ, وَ وَحَّدَ اللهَ, لَا يَجُوزُ لَهُ مُوَالَاةُ مَنْ حَادَّ اللهَ وَ رَسُولَهُ وَ لَوْ كَانَ أَقْرَبَ قَرِيبٍ وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ يُوَآدُّونَ مَنْ حَآدَّ ٱللَّهَ وَرَسُولَهُۥ وَلَوْ كَانُوٓاْ ءَابَآءَهُمْ أَوْ أَبْنَآءَهُمْ أَوْ إِخْوَٰنَهُمْ أَوْ عَشِيرَتَهُمْۚ أُوْلَٰٓئِكَ كَتَبَ فِى قُلُوبِهِمُ ٱلْإِيمَٰنَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُۖ وَيُدْخِلُهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَاۚ رَضِىَ ٱللَّهُ عَنْهُمْ وَرَضُواْ عَنْهُۚ أُوْلَٰٓئِكَ حِزْبُ ٱللَّهِۚ أَلَآ إِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْمُفْلِحُونَ ﴿٢٢﴾﴾ [المجادلة: ٢٢].

"Know, may Allāh have mercy on you, that it is obligatory upon every Muslim, male and female, to learn these three matters and act according to them:

The first: That Allāh has created us has given us sustenance, and He has not left us neglected. Rather, He has sent us a messenger. So, whosoever obeys him will enter Paradise, and whosoever disobeys him will go to Hell.

The evidence is in His saying: Verily, We have sent to you (O men) a Messenger (Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) to be a witness over you, as We did send a Messenger [Mūsā (Moses)] to Fir'aun (Pharaoh). But Fir'aun (Pharaoh) disobeyed the Messenger [Mūsā (Moses)], so We seized him with a severe punishment" [*Sūrah al-Muzzammil* 73:15-16]

The second: Allāh is not pleased that anything is associated with Him in worship, not an angel close to Him nor a prophet that was sent.

The evidence is in His saying: "And the mosques are for Allāh (Alone), so invoke not anyone along with Allāh." [*Sūrah al-Jinn* 72:18]

The third: Whoever obeys the Prophet and singles out Allāh alone in worship, it is impermissible for him to take for friends those who oppose Allāh and His messenger, even if they were his nearest kin.

The evidence is in His saying: "You (O Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger (Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ), even though they were their fathers, or their sons, or their brothers, or their kindred (people). For such, He has written Faith in their hearts and strengthened them with Rūh (proofs, light, and true guidance) from Himself. And

We will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). Allāh is pleased with them, and they with Him. They are the Party of Allāh. Verily, it is the Party of Allāh that will be the successful." [*Sūrah al-Mujādilah* 58:22]

Explanation

These three matters are the most important subjects matters that are associated with Tawhīd and Allāh's rights (عَزَّوَجَلَّ).

The first matter: Allāh (سُبْحَانَهُ وَتَعَالَى) created the creation to worship Him. He didn't create the creation to neglect them, in vain, or without a purpose. However, He did create them for something great, and with a tremendous wisdom which contains their happiness and salvation. This is that they worship Allāh alone without any partners as Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ٥٦ ﴾

"And I (Allāh) created not the jinns and humans except they should worship Me (Alone)." [*Sūrah adh-Dhāriyāt* 51:56]

This is the worship which they were ordered within His (سُبْحَانَهُ وَتَعَالَى) statement,

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ ٱعْبُدُوا۟ رَبَّكُمُ ﴾

"O mankind! Worship your Lord (Allāh)," [*Sūrah al-Baqarah* 2:21]

He (سُبْحَانَهُ وَتَعَالَى) says,

﴿ ۞ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ ﴾

"And your Lord has decreed that you worship none but Him." [*Sūrah al-'Isrā'* 17:23]

He (سُبْحَانَهُ وَتَعَالَى) says,

﴿ ۞ وَٱعْبُدُوا۟ ٱللَّهَ وَلَا تُشْرِكُوا۟ بِهِۦ شَيْـًٔا ﴾

"Worship Allāh and join none with Him in worship." [*Sūrah an-Nisā'* 4:36]

He (سُبْحَانَهُ وَتَعَالَى) says,

﴿ فَٱعۡبُدِ ٱللَّهَ مُخۡلِصٗا لَّهُ ٱلدِّينَ ۝٢ ﴾

"So, worship Allāh (Alone) by doing religious deeds sincerely for Allāh's sake only," [*Sūrah az-Zumar* 39:2]

He (سُبۡحَانَهُۥوَتَعَالَىٰ) says,

﴿ وَمَآ أُمِرُوٓاْ إِلَّا لِيَعۡبُدُواْ ٱللَّهَ مُخۡلِصِينَ لَهُ ٱلدِّينَ ﴾

"And they were commanded not, but that they should worship Allāh." [*Sūrah al-Bayyinah* 98:5]

Many of these verses contain Allāh's command to worship Him alone. This worship is to single out Allāh alone (Tawhīd) and to specify worship for Him from supplication, fear, hope, trust in Allāh, ambition, fright, Ṣalāh, and fasting, etc.

Allāh is deserving of worship excluding everyone else besides Him. Carrying out the commands and staying away from the prohibitions falls under this. So, fulfilling the commands which Allāh and His Messenger order and abandoning the prohibitions which Allāh and His Messenger have forbidden all fall under worship. This is Islām, the correct religion, true faith, and guidance.

So, pray only to Allāh. Bow only to Allāh. We do not slaughter for other than Him, do not make Du'ā to other than Allāh, do not trust other than Allāh, nor do other acts of worship for other than Him.

Asking for assistance from someone that is present and able to assist you, then this is not true worship as Allāh (سُبْحَانَهُۥوَتَعَالَىٰ) said in the story of Mūsā (عَلَيْهِ ٱلسَّلَامُ),

﴿ فَٱسْتَغَٰثَهُ ٱلَّذِى مِن شِيعَتِهِۦ عَلَى ٱلَّذِى مِنْ عَدُوِّهِۦ ﴾

"The man of his (own) party asked him for help against his foe," [*Sūrah al-Qasas* 28:15]

Indeed, Mūsā was able to assist him.

As for making Du'ā to a dead person or a person who is not present and cannot hear you, or idols, jinn, or trees - all of that is Shirk, and major Shirk which Allāh (سُبْحَانَهُۥوَتَعَالَىٰ) speaks about,

﴿ إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾ ﴾

"Joining others in worship with Allāh is a great Zulm (wrong) indeed." [*Sūrah Luqmān* 31:13]

Allāh (سُبْحَانَهُۥوَتَعَالَىٰ) says,

﴿ وَلَوْ أَشْرَكُوا۟ لَحَبِطَ عَنْهُم مَّا كَانُوا۟ يَعْمَلُونَ ﴿٨٨﴾ ﴾

"But if they had joined in worship others with Allāh, all that they used to do would have been of no benefit to them." [*Sūrah al-'An'ām* 6:88]

He (سُبْحَانَهُ وَتَعَالَىٰ) also says,

﴿ إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ۚ ﴾

"Verily, Allāh forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases." [*Sūrah an-Nisā'* 4:48]

He (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ وَلَقَدْ أُوحِىَ إِلَيْكَ وَإِلَى ٱلَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ ٱلْخَـٰسِرِينَ ﴿٦٥﴾ ﴾

"And indeed, it has been revealed to you (O Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), as it was to those (Allāh's

Messengers) before you: "If you join others in worship with Allāh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." [*Sūrah az-Zumar* 39:65]

So, Allāh created us and provides for us, yet did not leave us neglected. Rather, He orders us to single Him out with Tawhīd, obey Him, and abandon acts of disobedience.

He sent us a Messenger, and he is Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ). The Qur'ān was revealed to him so we can be upright upon guidance. So that we implement His commands and stay away from the prohibitions, at the hands of Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), the seal of the Prophets and Messengers. He came to teach mankind their religion, for he is the seal of the Prophets and their Leader and the best of them.

So, whosoever obeys this Prophet and remains upright on his religion will have Paradise. Whoever disobeys this Prophet and opposes his religion will have Hell. Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ إِنَّآ أَرْسَلْنَآ إِلَيْكُمْ رَسُولًا شَٰهِدًا عَلَيْكُمْ ﴾

"Verily, We have sent to you (O men) a Messenger (Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) to be a witness over you." [*Sūrah Muzzammil* 73:15]

Meaning: a witness to your acts which he witnessed,

﴿ كَمَآ أَرۡسَلۡنَآ إِلَىٰ فِرۡعَوۡنَ رَسُولٗا ١٥ ﴾

"As We did send a Messenger [Mūsā (Moses)] to Fir'aun (Pharaoh)." [*Sūrah Muzzammil* 73:15]

He was a Messenger (عَلَيۡهِ ٱلصَّلَاةُ وَٱلسَّلَامُ),

﴿ فَعَصَىٰ فِرۡعَوۡنُ ٱلرَّسُولَ فَأَخَذۡنَٰهُ أَخۡذٗا وَبِيلٗا ١٦ ﴾

"But Fir'aun (Pharaoh) disobeyed the Messenger [Mūsā (Moses)], so We seized him with a severe punishment." [*Sūrah Muzzammil* 73:16]

Meaning: We punished him with a painful punishment in this life and punished him with Hell in the Hereafter.

And the second matter: An actualization of the first matter which is that you know that Allāh is not pleased that anyone shares worship with Him. Just as He is the Creator, the Provider, the Giver of death and life Who created you and gives you blessings. Hence, He is not pleased that anyone from the creation is associated with Him (in worship); not a sent messenger nor a close angel, nor anything else, because worship is for Allāh alone just as Allāh (سُبۡحَانَهُ وَتَعَالَىٰ) says,

﴿ ۞ وَقَضَىٰ رَبُّكَ أَلَّا تَعۡبُدُوٓاْ إِلَّآ إِيَّاهُ ﴾

"And your Lord has decreed that you worship none but Him." [*Sūrah al-'Isrā'* 17:23]

And He (سُبْحَانَهُوَتَعَالَىٰ) says,

﴿ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝٥ ﴾

"You (Alone) we worship, and You (Alone) we ask for help (for each and everything)." [*Sūrah al-Fātihah* 1:5]

That is because associating partners with Allāh is the greatest sin which is mentioned in numerous verses. These verses order sincere worship of Allāh alone and forbid worship of other than him. So, both matters should be gathered, and one should believe that Allāh is the Creator, Provider, and Giver of life and death. So, believe that He (سُبْحَانَهُوَتَعَالَىٰ) is deserving of worship like slaughtering, Ṣalāh, and other acts of worship as Allāh (سُبْحَانَهُوَتَعَالَىٰ) says,

﴿ وَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ ﴾

"And your Ilah (God) is One Ilah (God - Allāh)." [*Sūrah al-Baqarah* 2:163]

He (سُبْحَانَهُوَتَعَالَىٰ) also says,

﴿ فَلَا تَدْعُوا۟ مَعَ ٱللَّهِ أَحَدًا ﴾

"So, invoke not anyone along with Allāh." [*Sūrah al-Jinn* 72:18]

<u>This is the third matter:</u> And it is among the most significant of obligations that every Muslim, male and female, must learn. Taking the polytheists as allies and having love for them is impermissible. It is a religious duty upon whoever obeys Allāh and His Messenger and singles out Allāh (عَزَّوَجَلَّ) with Tawhīd to have enmity and hate for the disbelievers for Allāh's sake. Allegiance to them and having love for them is impermissible due to the statement of Allāh (سُبْحَانَهُوَتَعَالَىٰ),

﴿ لَّا تَجِدُ قَوْمًا ﴾

"You (O Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) will not find any people." [*Sūrah al-Mujādilah* 58:22]

Meaning: O Muḥammad! you will not find people of true faith and belief.

﴿ يُوَآدُّونَ مَنْ حَآدَّ ٱللَّهَ وَرَسُولَهُۥ ﴾

"...making friendship with those who oppose Allāh and His Messenger (Muḥammad ﷺ)." [*Sūrah al-Mujādilah* 58:22]

Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ ۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ ٱلْيَهُودَ وَٱلنَّصَٰرَىٰٓ أَوْلِيَآءَ ۘ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُۥ مِنْهُمْ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٥١﴾ ﴾

"O you who believe! Take not the Jews and the Christians as Awliyā' (friends, protectors, helpers, etc.), they are but Awliyā' to one another. And if any amongst you takes them as Awliyā', then surely he is one of them. Verily, Allāh guides not those people who are the Zālimūn (polytheists and wrong-doers and unjust)." [*Sūrah Al-Mā'idah* 5:51]

He (عَزَّوَجَلَّ) says,

﴿ قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِىٓ إِبْرَٰهِيمَ وَٱلَّذِينَ مَعَهُۥٓ إِذْ قَالُوا۟ لِقَوْمِهِمْ إِنَّا بُرَءَٰٓؤُا۟ مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن

دُونِ ٱللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ ٱلْعَدَٰوَةُ وَٱلْبَغْضَآءُ
أَبَدًا حَتَّىٰ تُؤْمِنُوا۟ بِٱللَّهِ وَحْدَهُۥٓ ﴾

"Indeed, there has been an excellent example for you in Ibrāhīm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allāh, we have rejected you, and there has started between you and us, hostility and hatred forever, until you believe in Allāh Alone," [*Sūrah al-Mumtahanah* 60:4]

Having dislike and enmity for the enemies of Allāh and having compassion and love for the believers is religiously incumbent upon the Muslim. In the same fashion, the believer must love the Awliyā' of Allāh and cooperate with them upon good and hate the enemies of Allāh and dislike them for Allāh's sake. This enmity must remain even as they are called to Islām and even if they are allowed to reside in the Muslim land, and they pay the *Jizyah* to the Muslim leader. This is because the Messenger (ﷺ) took the *Jizyah* from the Jews, the Christians, and the fire worshippers. This taking of the *Jizyah* from them serves as an aid for the Muslims. It wasn't collected because of love for them. Rather, it was collected if they did not accept Islām and they were spared.

However, if they refuse to accept Islām and pay the *Jizyah,* they will not be spared if it is in Muslims' ability. This ruling is specific to the people of the Book and the fire worshippers. As for the rest of the disbelievers (like the pagans, communist, and the likes from amongst the disbelievers), then the *Jizyah* will not be accepted from them, and they will be fought until they accept Islām. This is due to the statement of Allāh (سُبۡحَانَهُۥ وَتَعَالَىٰ),

﴿ وَقَٰتِلُوهُمۡ حَتَّىٰ لَا تَكُونَ فِتۡنَةٞ وَيَكُونَ ٱلدِّينُ كُلُّهُۥ لِلَّهِۚ ﴾

"And fight them until there is no more Fitnah (disbelief and polytheism: i.e., worshipping others besides Allāh) and the religion (worship) will all be for Allāh Alone." [*Sūrah al-'Anfāl* 8:39]

He (سُبۡحَانَهُۥ وَتَعَالَىٰ) says,

﴿ ٱنفِرُواْ خِفَافٗا وَثِقَالٗا وَجَٰهِدُواْ بِأَمۡوَٰلِكُمۡ وَأَنفُسِكُمۡ فِي سَبِيلِ ٱللَّهِۚ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ إِن كُنتُمۡ تَعۡلَمُونَ ٤١ ﴾

"March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and

poor), strive hard with your wealth and your lives in the Cause of Allāh. This is better for you if you but knew." [*Sūrah At-Tawbah* 9:41]

He (سُبْحَانَهُوَتَعَالَى) says,

﴿ فَإِذَا ٱنسَلَخَ ٱلْأَشْهُرُ ٱلْحُرُمُ فَٱقْتُلُوا۟ ٱلْمُشْرِكِينَ حَيْثُ وَجَدتُّمُوهُمْ وَخُذُوهُمْ وَٱحْصُرُوهُمْ وَٱقْعُدُوا۟ لَهُمْ كُلَّ مَرْصَدٍ ۚ فَإِن تَابُوا۟ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ فَخَلُّوا۟ سَبِيلَهُمْ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٥﴾ ﴾

"Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islāmic calendar) have passed, then kill the Mushrikūn (see V.2:105) wherever you find them, and capture them and besiege them, and prepare for them each and every ambush. But if they repent and perform As-Salāt (Iqāmat-as-Salāt), and give Zakāt, then leave their way free. Verily, Allāh is Oft-Forgiving, Most Merciful." [*Sūrah At-Tawbah* 9:5]

Verses under this subject matter are abundant.

What is intended by Allāh's (سُبْحَانَهُوَتَعَالَى) statement "**having the ability to do that**" is just as what is mentioned in the verse,

﴿ لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا ﴾

"Allāh burdens not a person beyond his scope." [*Sūrah al-Baqarah* 2:286]

He (سُبْحَانَهُ وَتَعَالَى) says,

﴿ فَٱتَّقُوا۟ ٱللَّهَ مَا ٱسْتَطَعْتُمْ ﴾

"So, keep your duty to Allāh and fear Him as much as you can." [*Sūrah at-Taghābun* 64:16]

The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) did not fight against the polytheists until he had the strength. Afterward, Allāh (سُبْحَانَهُ وَتَعَالَى) says in the last part of Sūrah al-Mujādilah,

﴿ أُو۟لَـٰٓئِكَ كَتَبَ فِى قُلُوبِهِمُ ٱلْإِيمَـٰنَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ ﴾

"For such, He has written Faith in their hearts, and strengthened them with *Rūh* (proofs, light, and true guidance) from Himself." [Sūrah al-Mujādilah 58:22]

Meaning: He gave them strength.

The author (رَحِمَهُ ٱللَّهُ) said,

اِعْلَمْ أَرْشَدَكَ اللهُ لِطَاعَتِهِ , أَنَّ الْحَنِيفِيَّةَ مِلَّةَ إِبْرَاهِيمَ أَنْ تَعْبُدَ اللهَ مُخْلِصًا لَهُ الدِّينَ. وَ بِذَلِكَ أَمَرَ اللهُ جَمِيعَ النَّاسِ , وَ خَلَقَهُمْ لَهَا كَمَا قَالَ تَعَالَى : ﴿ وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ ﴾ [الذاريات: ٥٦]. وَ مَعْنَى (يَعْبُدُونِ) : يُوَحِّدُونِ . وَ أَعْظَمُ مَا أَمَرَ اللهُ بِهِ التَّوْحِيدُ , وَ هُوَ إِفْرَادُ اللهِ بِالْعِبَادَةِ , وَ أَعْظَمُ مَا نَهَى عَنْهُ الشِّرْكُ , وَ هُوَ دَعْوَةُ غَيْرِهِ مَعَهُ وَ الدَّلِيلُ قَوْلُهُ تَعَالَى : ﴿ ۞ وَٱعْبُدُوا ٱللَّهَ وَلَا تُشْرِكُوا بِهِۦ شَيْـًٔا ﴾ [النساء: ٣٦]

"Know, may Allāh guide you to His obedience, that the Hanīfīyah is the creed of Ibrāhīm (Abraham), which is to worship Allāh alone, upon pure religious devotion. This is what Allāh has ordered all mankind with, and He created them for this purpose (of worship). The evidence is in His saying,

"And I (Allāh) created not the jinns and humans except they should worship Me (Alone)." [*Sūrah adh-Dhāriyāt* 51:56]

To "worship Me" means to single out Me (Allāh) alone in worship. The greatest thing that Allāh has ordered is Tawhīd, to make Allāh the sole object of worship. The greatest of what He forbade is Shirk, which is to call upon others with Allāh. The evidence is in His saying, "Worship Allāh and join none with Him in worship." [Sūrah an-Nisā' 4:36]

Explanation

He (رَحِمَهُ ٱللَّهُ) said,

اِعْلَمْ – أَرْشَدَكَ اللهُ لِطَاعَتِهِ

"Know, may Allāh guide you to His obedience." He combined teaching and making Du'ā.

أَنَّ الْـحَـنِـيـفِـيَّـةَ مِـلَّـةَ إِبْـرَاهِـيـمَ أَنْ تَـعْـبُـدَ اللهَ مُـخْـلِـصًـا لَـهُ الـدِّيـنَ

"That the Ḥanīfīyyah is the creed of Ibrāhīm is to worship Allāh alone" This is what Allāh says regarding this matter of worship to His prophet Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ),

﴿ ثُمَّ أَوْحَيْنَآ إِلَيْكَ أَنِ ٱتَّبِعْ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا ﴾

"Then, We have inspired you (O Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ saying): "Follow the religion of Ibrāhīm (Abraham) Hanīfa (Islāmic Monotheism - to worship none but Allāh." [*Sūrah an-Nahl* 16:123]

Ḥanīfīyyah is the religion that has sincerity and loyalty to Allāh alone and abandons any partnership with Him. The practitioner is he who is devoted to Allāh, opposes everything besides Him, is genuine in worship to Him like Ibrāhīm (عَلَيْهِ ٱلسَّلَامُ) and his followers. In this fashion, were the other prophets and their followers,

He (رَحِمَهُ ٱللَّهُ) said,

وَ بِذَلِكَ أَمَرَ اللهُ جَمِيعَ النَّاسِ ، وَ خَلَقَهُمْ لَهَا

"This is what Allāh has ordered all mankind with, and He created them for this purpose (of worship)"

Allāh orders mankind to single Him out alone (Tawhīd) and to be sincere to Him in worship. He created them to worship Him alone through their Ṣalāh, fasting,

supplication, fear, hope, slaughtering, vows, and other kinds of worship, all of which for Allāh alone as He says,

﴿ ۞ وَقَضَىٰ رَبُّكَ أَلَّا تَعۡبُدُوٓاْ إِلَّآ إِيَّاهُ ﴾

"And your Lord has decreed that you worship none but Him." [*Sūrah al-'Isrā'* 17:23]

He (سُبۡحَانَهُۥ وَتَعَالَىٰ) says,

﴿ إِيَّاكَ نَعۡبُدُ وَإِيَّاكَ نَسۡتَعِينُ ٥ ﴾

"You (Alone) we worship, and You (Alone) we ask for help (for each and everything)." [*Sūrah al-Fātihah* 1:5]

He (سُبۡحَانَهُۥ وَتَعَالَىٰ) says,

﴿ فَٱعۡبُدِ ٱللَّهَ مُخۡلِصٗا لَّهُ ٱلدِّينَ ٢ ﴾

"So, worship Allāh (Alone) by doing religious deeds sincerely for Allāh's sake only." [*Sūrah az-Zumar* 39:2]

He (سُبۡحَانَهُۥ وَتَعَالَىٰ) says,

﴿ يَـٰٓأَيُّهَا ٱلنَّاسُ ٱعۡبُدُواْ رَبَّكُمُ ﴾

"O mankind! Worship your Lord (Allāh)." [*Sūrah al-Baqarah* 2:21]

This worship is the reason for mankind's creation. It is the reason for the creation of both jinn and mankind. This worship is to single out Allāh alone, obey His commands, and keep away from His prohibitions. Allāh (سُبۡحَانَهُۥوَتَعَالَىٰ) says,

﴿ وَمَا خَلَقۡتُ ٱلۡجِنَّ وَٱلۡإِنسَ إِلَّا لِيَعۡبُدُونِ ٥٦ ﴾

"And I (Allāh) created not the jinns and humans except they should worship Me (Alone)." [*Sūrah adh-Dhāriyāt* 51:56]

Meaning: Single Him alone out in worship and make Him the sole object of worship by carrying out His commands and avoiding His prohibitions.

He (رَحِمَهُ ٱللَّهُ) said,

وَ أَعْظَمُ مَا أَمَرَ اللهُ بِهِ التَّوْحِيدُ وَ هُوَ إِفْرَادُ اللهِ بِالْعِبَادَةِ

"The greatest thing that Allāh has ordered is Tawhīd, to make Allāh the sole object of worship." What is intended

by worship is that it is only for Allāh alone. So, don't worship idols, prophets, angels, stones, jinn, and so forth alongside Him (Allāh).

The author (رَحِمَهُ ٱللَّهُ) said,

وَ أَعْظَمُ مَا نَهَى عَنْهُ الشِّرْكُ وَ هُوَ دَعْوَةُ غَيْرِهِ مَعَهُ

"The greatest of what he forbade is Shirk, which is to call upon others with Allāh."

Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ وَلَوْ أَشْرَكُوا۟ لَحَبِطَ عَنْهُم مَّا كَانُوا۟ يَعْمَلُونَ ٨٨ ﴾

"But if they had joined in worship others with Allāh, all that they used to do would have been of no benefit to them." [*Sūrah Al-An'am* 6:88]

And He (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ وَلَقَدْ أُوحِىَ إِلَيْكَ وَإِلَى ٱلَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ ٦٥ ﴾

> **"And indeed, it has been revealed to you (O Muḥammad ﷺ), as it was to those (Allāh's Messengers) before you: "If you join others in worship with Allāh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers."** [*Sūrah az-Zumar* 39:65]

And in the two Saḥīḥ of al-Bukhārī and Muslim, on the authority of ʿAbdullāh (رضي الله عنه) who reported,

أَيُّ الذَّنْبِ أَعْظَمُ قَالَ " أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ ." قَالَ قُلْتُ ثُمَّ مَاذَا قَالَ " أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أَنْ يَطْعَمَ مَعَكَ ."." قَالَ قُلْتُ ثُمَّ مَاذَا قَالَ " أَنْ تَزْنِيَ بِحَلِيلَةِ جَارِكَ

> **"'What is the worst sin?' He said: 'That you make an equal to Allāh, while it is He Who created you.'" He said: "I said: 'Then what?' He said: 'That you kill your child fearing that he will eat with you.'" He said: "I said: 'Then what?' He said: 'That you commit adultery with your neighbor's wife.'"**

So, he (ﷺ) explained that Shirk is the greatest, most severe, and most dangerous sin.

And in another Ḥadīth, he (ﷺ) said,

أَلاَ أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ ". قُلْنَا بَلَى يَا رَسُولَ اللَّهِ. قَالَ " الإِشْرَاكُ بِاللَّهِ

"'Should I not inform you about the most grievous of the grave sins?' We said, 'Yes, O Messenger of Allāh.' Then he said, 'Associating anyone with Allāh.'"

This Ḥadīth is agreed on by both Bukhārī and Muslim.

So Tawhīd is singling out worship for Allāh alone, and Shirk is calling upon other than Allāh. You call upon Him, fear Him, have hope in Him, sacrifice for Him, make vows to Him, and anything else that is considered worship.

If you do this for other than Allāh, then this is major Shirk - even if the person you are calling upon is a Prophet, an angel, jinn, tree, or rock because Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ ۞ وَٱعۡبُدُواْ ٱللَّهَ وَلَا تُشۡرِكُواْ بِهِۦ شَيۡـًٔاۖ ﴾

"Worship Allāh and join none with Him in worship." [*Sūrah an-Nisā'* 4:36]

None meaning: Nothing at all.

And He (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ وَمَآ أُمِرُوٓاْ إِلَّا لِيَعۡبُدُواْ ٱللَّهَ مُخۡلِصِينَ لَهُ ٱلدِّينَ ﴾

"And they were commanded not, but that they should worship Allāh, and worship none but Him Alone." [*Sūrah al-Bayyinah* 98:5]

So, the greatest thing Allāh ordered us with is to worship Him alone, and the greatest thing which He has forbidden us from is associating anyone else with Him.

That's why Allāh mentions ordering Tawhīd and forbidding Shirk in numerous places throughout the Qur'ān.

A CLEAR SUMMARY OF THE THREE-FUNDAMENTAL PRINCIPLE

The author (رَحِمَهُ ٱللَّهُ) said:

فَإِذَا قِيلَ لَكَ: مَا الْأُصُولُ الثَّلَاثَةُ الَّتِي يَجِبُ عَلَى الْإِنْسَانِ مَعْرِفَتُهَا؟ فَقُلْ: مَعْرِفَةُ الْعَبْدِ رَبَّهُ، وَ دِينَهُ، وَنَبِيَّهُ مُحَمَّدًا – صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ.

فَإِذَا قِيلَ لَكَ: مَنْ رَبُّكَ؟ فَقُلْ: رَبِّي اللهُ الَّذِي رَبَّانِي وَ رَبَّى جَمِيعَ الْعَالَمِينَ بِنِعَمِهِ. وَ هُوَ مَعْبُودِي لَيْسَ لِي مَعْبُودٌ سِوَاهُ. وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ۝٢ ﴾ [الفاتحة: ٢] وَ كُلُّ مَا سِوَى اللهِ عَالَمٌ وَ أَنَا وَاحِدٌ مِنْ ذَلِكَ الْعَالَمِ

"If you were asked, "What are the three fundamentals that must be understood by every

Muslim?", say: "The servant should know his Rabb (Lord), his religion, and his Prophet, Muḥammad (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ).

If you are asked: "Who is your Rabb (Lord)?" say: "My Rabb (Lord) is Allāh. He has nourished me and all other creatures with his blessings. He is my Deity, and I have no other besides Him." The evidence is in His saying, "All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists)." [Sūrah al-Fatihah 1:2], Everything other than Allāh is of His Creation, and I am part of that Creation."

Explanation

These three fundamental principles which gather all of the religion: "Who is your Rabb? Who is your prophet? What is your religion?" are matters which the servant will be asked about in his grave.

So, if someone asked, "Who is your Rabb?" You say, "My Rabb is the One Who sustained me and all of the creation with His blessings, and He is my Lord, and I have no other. This is the Lord of all that exists just as Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ۝٢ ﴾

"All the praises and thanks be to Allāh, the Lord of the ʿĀlamīn (mankind, jinns and all that exists)." [*Sūrah al-Fātihah* 1:2]

The word ʿĀlamīn refers to all of the creation - jinn, humans, animals, mountains, and trees. All of them are created beings. Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ يَطْلُبُهُۥ حَثِيثًا وَٱلشَّمْسَ وَٱلْقَمَرَ وَٱلنُّجُومَ مُسَخَّرَٰتٍۭ بِأَمْرِهِۦٓ ۗ أَلَا لَهُ ٱلْخَلْقُ وَٱلْأَمْرُ ۗ تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ۝٥٤ ﴾

"Indeed, your Lord is Allāh, Who created the heavens and the earth in six days, and then He Istawa (rose over) the Throne (really in a manner that suits His Majesty). He brings the night as a

cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed be Allāh, the Lord of the ʿĀlamīn (mankind, jinns and all that exists)!" [*Sūrah al-ʿArāf* 7:54]

He is the Rabb of everyone. To Allāh belongs the creation and He commands them. He is deserving to be worshiped. Based upon this Allāh (سُبْحَانَهُۥوَتَعَالَىٰ) says,

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ ٱعْبُدُوا۟ رَبَّكُمُ ﴾

"O mankind! Worship your Lord (Allāh)." [*Sūrah al-Baqarah* 2:21]

So, He is my Deity, and I have no other besides Him. The proof of that is Allāh's (سُبْحَانَهُۥوَتَعَالَىٰ) statement,

﴿ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ۝٢ ﴾

"All the praises and thanks be to Allāh, the Lord of the ʿĀlamīn (mankind, jinns and all that exists)." [*Sūrah al-Fātihah* 1:2]

Meaning: All praises belong to Allāh and worship is a form of praise.

Everything besides Allāh is from the creation. The jinn, mankind, animals, and mountains are all created beings, and I am one of those creations that Allāh created. He brought us into existence and made it obligatory upon His creation to obey Him. So, obeying Allāh and His Messenger (صَلَّىٰ ٱللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) and singling out Allāh alone in worship is a religious duty placed upon all of those who have been obliged, from the jinn and mankind, to fulfill.

In the same fashion, the angels have been duty-bound to worship Allāh alone. Based upon this Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says about the angels,

﴿ لَّا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ۝٦ ﴾

"Who disobey not, (from executing) the Commands they receive from Allāh, but do that which they are commanded." [*Sūrah at-Tahrīm* 66:6]

He (سُبْحَانَهُ وَتَعَالَىٰ) also says,

﴿ لَا يَسْبِقُونَهُۥ بِٱلْقَوْلِ وَهُم بِأَمْرِهِۦ يَعْمَلُونَ ۝٢٧ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ٱرْتَضَىٰ وَهُم مِّنْ خَشْيَتِهِۦ مُشْفِقُونَ ۝٢٨ ﴾

"They speak not until He has spoken, and they act on His Command. He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him." [*Sūrah al-Anbiyā* 21:28]

The author (رَحِمَهُ ٱللَّهُ) continues:

فَإِذَا قِيلَ لَكَ : بِمَا عَرَفْتَ رَبَّكَ ؟ فَقُلْ : بِآيَاتِهِ وَ مَخْلُوقَاتِهِ. وَ مِنْ آيَاتِهِ اللَّيْلُ وَ النَّهَارُ وَ الشَّمْسُ وَالْقَمَرُ. وَمِنْ مَخْلُوقَاتِهِ : السَّمَوَاتُ السَّبْعُ , وَ الْأَرَضُونَ السَّبْعُ وَ مَا فِيهِنَّ , وَ مَا بَيْنَهُمَا, وَ الدَّلِيلُ قَوْلُهُ تَعَالَى : ﴿ وَمِنْ ءَايَـٰتِهِ ٱلَّيْلُ وَٱلنَّهَارُ وَٱلشَّمْسُ وَٱلْقَمَرُ ۚ لَا تَسْجُدُوا۟ لِلشَّمْسِ وَلَا لِلْقَمَرِ وَٱسْجُدُوا۟ لِلَّهِ ٱلَّذِى خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾ ﴾ [فصلت: ٣٧] وَ الدَّلِيلُ قَوْلُهُ تَعَالَى :﴿ إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ يَطْلُبُهُۥ حَثِيثًا وَٱلشَّمْسَ وَٱلْقَمَرَ وَٱلنُّجُومَ مُسَخَّرَٰتٍۭ بِأَمْرِهِۦٓ ۗ أَلَا لَهُ ٱلْخَلْقُ وَٱلْأَمْرُ ۗ تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَـٰلَمِينَ ﴿٥٤﴾ ﴾ [الأعراف: ٥٤] وَ الرَّبُّ هُوَ الْمَعْبُودُ, وَ الدَّلِيلُ قَوْلُهُ : ﴿ يَـٰٓأَيُّهَا ٱلنَّاسُ ٱعْبُدُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُمْ وَٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ فِرَٰشًا وَٱلسَّمَآءَ بِنَآءً وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجَ بِهِۦ مِنَ ٱلثَّمَرَٰتِ رِزْقًا لَّكُمْ ۖ فَلَا تَجْعَلُوا۟ لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ

﴿٢٢﴾ [البقرة: ٢١ – ٢٢]. قَالَ ابْنُ كَثِيرٍ: الْخَالِقُ لِهَذِهِ الْأَشْيَاءِ هُوَ الْمُسْتَحِقُّ لِلْعِبَادَةِ

"If you were asked, "How did you know your Rabb (Lord)?", then say: "Through His signs and His creatures. Among His signs are the night, day, the sun, and the moon. Among His creation are the heavens, the earth, and all that is in and between them." The evidence is in His saying: "And from among His Signs are the night and the day, and the sun and the moon. Prostrate not to the sun nor to the moon, but prostrate to Allāh Who created them, if you (really) worship Him." [*Sūrah Fussilāt* 41:37]

And His saying: "Indeed your Lord is Allāh, Who created the heavens and the earth in six days, and then He Istawa (rose over) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed be Allāh, the Lord of the 'Alamin (mankind, jinns and all that exists)! "[*Sūrah al-'Arāf* 7:54]

The word Rabb here refers to the worshipped Deity. The evidence to this is in His saying: "O mankind! Worship your Lord (Allāh), Who created you and

those who were before you so that you may become Al-Muttaqūn (the pious - see V.2:2). Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allāh (in worship) while you know (that He Alone has the right to be worshipped)." [*Sūrah al-Baqarah* 2:21-22]

Ibn Kathīr (رَحِمَهُ ٱللَّهُ) said, "The Creator of all these things is the Only One deserving to be worshiped."

Explanation

He (رَحِمَهُ ٱللَّهُ) said,

إِذَا قِيلَ لَكَ

"If you were asked" O Muslim! How do you come to know your Lord Whom you worship? Say, "I come to know Him by His signs and His creation. Meaning: I learn about Allāh

by His numerous signs and His tremendous creations that demonstrate that He is the Magnificent Lord, the Creator, and All-Knowing and He is the Only One Who deserves worship. Thus, He is the One Who creates whatever He wants, gives, prevents, benefits, and harms (as He wills). Everything is in His Hands (سُبْحَانَهُۥوَتَعَالَىٰ).

So, Allāh is the Only One deserving of our worship by giving obedience to Him, supplicating to Him, seeking relief from agony, as well as the rest of our deeds and acts of worship. All of this because Allāh created us for this purpose. Allāh (سُبْحَانَهُۥوَتَعَالَىٰ) says,

﴿ وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ ﴾

"And I (Allāh) created not the jinns and humans except they should worship Me (Alone)." [*Sūrah adh-Dhāriyāt* 51:56]

This worship as mentioned in the previous verse is the Tawhīd, obedience, adherence to His legislation, giving tremendous importance to His commands and prohibitions in speech as well as action.

The proof for learning about Allāh by way of His signs is in Allāh's (سُبْحَانَهُۥوَتَعَالَىٰ) statement,

﴿ وَمِنْ ءَايَـٰتِهِ ٱلَّيْلُ وَٱلنَّهَارُ وَٱلشَّمْسُ وَٱلْقَمَرُ ﴾

"And from among His Signs are the night and the day, and the sun and the moon." [*Sūrah Fussilāt* 41:37]

All of this demonstrates that Allāh is the Lord of all that exists and that He is the Creator, All-Knowing. He brings the night through its darkness and brings the day through its sunlight. Afterward, He causes the day to arrive and the night to depart.

The Sun rises over the entire world and mankind benefits from it. The same for the moon at night. There are other tremendous signs like the earth and what it contains from mountains, rivers, seas, trees, and animals and the heavens which people see. All of these are signs that demonstrate His Majesty, that He is the Lord of all that exists, the Creator, All-Knowing, and the One deserving of worship. So, based upon this, Allāh says,

﴿ وَمِنْ ءَايَـٰتِهِ ٱلَّيْلُ وَٱلنَّهَارُ وَٱلشَّمْسُ وَٱلْقَمَرُ لَا تَسْجُدُوا۟ لِلشَّمْسِ وَلَا لِلْقَمَرِ وَٱسْجُدُوا۟ لِلَّهِ ٱلَّذِى خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾ ﴾

"And from among His Signs are the night and the day, and the sun and the moon. Prostrate not to the

sun nor to the moon, but prostrate to Allāh Who created them, if you (really) worship Him." [*Sūrah Fussilāt* 41:37]

Meaning: Do not worship these created things. Rather worship the One Who created and brought them into existence. The servant shows humility, submission, obedience to Allāh's commands, and abstention from His prohibitions because He is the Only One deserving of it. All of this is done with veneration, reverence, fear, and hope for the reward with Allāh.

Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ إِنَّ رَبَّكُمُ ٱللَّهُ ﴾

"Indeed, your Lord is Allāh" [*Sūrah al-'Arāf* 7:54]

Meaning: O servants from the jinn and mankind! Your Lord is Allāh. Your Lord is your Creator and the one true Deity Who has no partners,

﴿ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ﴾

"Indeed, your Lord is Allāh, Who created the heavens and the earth in six days, and then He

Istawā (rose over) the Throne (really in a manner that suits His Majesty." [*Sūrah al-'Arāf* 7:54]

Meaning: He rose and ascended the Throne.

So, His knowledge encompasses every place. Yet, He is above His Throne, above all of His creation. His Throne, which is the ceiling of the creation, is the uppermost of creation, and Allāh is above everything. Then, He ascended above it (the Throne) in a manner befitting His Majesty. None of His attributes resemble the creation. Allāh (سُبۡحَانَهُۥوَتَعَالَىٰ) says,

﴿ لَيۡسَ كَمِثۡلِهِۦ شَيۡءٞۖ وَهُوَ ٱلسَّمِيعُ ٱلۡبَصِيرُ ١١ ﴾

"There is nothing like unto Him, and He is the All-Hearer, the All-Seer." [*Sūrah ash-Shūrā* 42:11]

He (سُبۡحَانَهُۥوَتَعَالَىٰ) says,

﴿ وَلَمۡ يَكُن لَّهُۥ كُفُوًا أَحَدُۢ ٤ ﴾

"And there is none co-equal or comparable unto Him." [*Sūrah al-'Ikhlās* 112:4]

The author (رَحِمَهُٱللَّهُ) then mentioned the statement of Allāh (سُبۡحَانَهُۥوَتَعَالَىٰ),

﴿ يُغۡشِى ٱلَّيۡلَ ٱلنَّهَارَ يَطۡلُبُهُۥ حَثِيثٗا ﴾

"He brings the night as a cover over the day, seeking it rapidly." [*Sūrah al-'Arāf* 7:54]

Meaning: They envelop one another.

﴿ يَطۡلُبُهُۥ حَثِيثٗا ﴾

"Seeking it rapidly."

Meaning: They seek one another fast and when one finishes the other enters. This will happen in this manner until the last hour is established.

﴿ وَٱلشَّمۡسَ وَٱلۡقَمَرَ ﴾

"The sun, the moon."

Allāh created the sun, moon, and stars. He has made them subjugated, obedient, and submissive to His commands.

Then He (سُبۡحَانَهُۥوَتَعَالَىٰ) says,

﴿ أَلَا لَهُ ٱلۡخَلۡقُ وَٱلۡأَمۡرُۗ ﴾

"Surely, His is the Creation and Commandment."

The creation and command both belong to Allāh. He is the Supreme Creator, and His universal command is undeniable and carried on the people just as Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ ٨٢ ﴾

"Verily, His Command, when He intends a thing, is only that He says to it, "Be!" and it is!" [*Sūrah Yā-Sīn* 36:82]

He (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ وَمَآ أَمْرُنَآ إِلَّا وَٰحِدَةٌ كَلَمْحٍۭ بِٱلْبَصَرِ ٥٠ ﴾

"And Our Commandment is but one, as the twinkling of an eye." [*Sūrah al-Qamar* 54:50]

So, Allāh's universal, ordained commands are unpreventable and based upon this Allāh says,

﴿ أَلَا لَهُ ٱلْخَلْقُ وَٱلْأَمْرُ ۗ تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ٥٤ ﴾

"His is the Creation and Commandment. Blessed be Allāh, the Lord of the 'Ālamīn (mankind, jinns and all that exists)!" [*Sūrah al-'Arāf* 7:54]

Tabārak (Blessed): The highest degree of blessing and this wording is only used for Allāh. So, you cannot say to a servant "Tabārak so-and-so person." This is specific to Allāh, just as He (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ تَبَٰرَكَ ٱلَّذِى بِيَدِهِ ٱلْمُلْكُ ﴾

"Blessed is He in Whose Hand is the dominion, and He is Able to do all things." [*Sūrah al-Mulk* 67:1]

You can say to something from the creation, "*Bārak Allāh*[6] so-and-so" or, "so-and-so *Mubārak*" or, "*Tabārakta*[7]" but "Tabārak" is only for Allāh alone.

وَ الرَّبُّ

"And 'Rabb'" is the one true Deity. The word 'Ālamīn is used to refer to all of the creation of the jinn, mankind, the sky, and the earth. He (سُبْحَانَهُ وَتَعَالَىٰ) is its Lord, the Lord and Creator (جَلَّ وَعَلَا) of everything.

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[6] **TN:** This phrase is a supplication asking for blessing.
[7] **TN:** This is the past tense form of تبارك

Allāh (سُبۡحَانَهُۥوَتَعَالَىٰ) says,

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ ٱعۡبُدُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُمۡ وَٱلَّذِينَ مِن قَبۡلِكُمۡ لَعَلَّكُمۡ تَتَّقُونَ ٢١ ﴾

"O mankind! Worship your Lord (Allāh), Who created you and those who were before you so that you may become Al-Muttaqūn (the pious - see V.2:2)." [*Sūrah al-Baqarah* 2:21]

He created everything that came before us and came after us (from the time of Ādam, before him and after him. Allāh created everything for the purpose of being religious and to worship Him alone just as He (سُبۡحَانَهُۥوَتَعَالَىٰ) says,

﴿ لَعَلَّكُمۡ تَتَّقُونَ ٢١ ﴾

"so that you may become Al-Muttaqūn (the pious - see V.2:2)." [*Sūrah al-Baqarah* 2:21]

Then, Allāh explained some of his actions in which He (سُبۡحَانَهُۥوَتَعَالَىٰ) says,

﴿ ٱلَّذِي جَعَلَ لَكُمُ ٱلۡأَرۡضَ فِرَٰشٗا وَٱلسَّمَآءَ بِنَآءٗ ﴾

"Who has made the earth a resting place for you" [*Sūrah al-Baqarah* 2:22]

He made the earth a place of rest for mankind. He made it a flat land for mankind to build upon, live upon, sleep upon, and walk upon. He also anchored mountains on it.

Then He (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ وَٱلسَّمَآءَ بِنَآءً ﴾

"And the sky as a canopy,"

Allāh built the sky as a canopy and a protective roof. Yet, they are in denial of his signs. He also adorned it with stars, the sun, and the moon.

﴿ وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً ﴾

"And sent down water from the sky."

Meaning: From the clouds.

﴿ فَأَخْرَجَ بِهِۦ مِنَ ٱلثَّمَرَٰتِ رِزْقًا لَّكُمْ ﴾

"And brought forth therewith fruits as a provision for you."

Meaning: Diverse types of provisions in every place. Allāh brings the earth to life after it is dead.

Then He (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ فَلَا تَجْعَلُوا۟ لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ ﴿٢٢﴾ ﴾

"Then do not set up rivals unto Allāh (in worship) while you know." [*Sūrah al-Baqarah* 2:22]

Meaning: Don't set up things that falsely resemble or are made to be parallel in worship alongside Allāh. Not any idols, jinn, angels, or so forth.

So, worship is a right that belongs to Allāh alone. He doesn't have any rival, equal, or match in this. Rather, He is the one true Deity. The Mushrikūn (Polytheists) used to take from idols, jinn, and angels as rivals to Allāh and they worshiped them and sought relief from hardship from them besides Allāh. So, Allāh rejected this action from them. Allāh made it clear that the creation is undeserving and none from the creation has any right to be worshiped. Nor does the creation possess any power to do anything without Allāh (سُبْحَانَهُ وَتَعَالَىٰ) having given prior permission and decree.

Al-Ḥāfiẓ Ibn Kathīr (رَحِمَهُ ٱللَّهُ) said in his Tafsīr of the verse,

The creator of these things from heavens, earth, fruits, trees, rain, and so forth. He (سُبْحَانَهُ وَتَعَالَىٰ) is deserving to be worshiped and obeyed because He is the Lord, Master, and Creator of all thing just as Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ وَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ ۖ لَّا إِلَٰهَ إِلَّا هُوَ الرَّحْمَٰنُ الرَّحِيمُ ﴿١٦٣﴾ ﴾

"And your Ilāh (God) is One Ilāh (God - Allāh), Lā ilāha illa Huwa (there is none who has the right to be worshipped but He), the Most Beneficent, the Most Merciful." [*Sūrah al-Baqarah* 2:163]

MEANING OF WORSHIP AND TYPES

The author (رَحِمَهُ ٱللَّهُ) said,

وَأَنْـوَاعُ الْـعِـبَـادَةِ الَّـتِـي أَمَـرَ اللهُ بِـهَـا مِـثْـلَ الْإِسْـلَامِ وَ الْإِيـمَـانِ وَ الْإِحْـسَـانِ, وَ مِـنْـهُ الـدُّعَـاءُ , وَ الْـخَـوْفُ, وَ الـرَّجَـاءُ, وَ الـتَّـوَكُّـلُ, وَ الـرَّغْـبَـةُ , وَالـرَّهْـبَـةُ, وَ الْـخُـشُـوعُ , وَالْـخَـشْـيَـةُ , وَالْإِنَـابَـةُ, وَالْإِسْـتِـعَـانَـةُ, وَالْإِسْـتِـعَـاذَةُ , وَ الْإِسْـتِـغَـاثَـةُ, وَالـذَّبْـحُ, وَالـنَّـذْرُ, وَ غَـيْـرُ ذَلِـكَ مِـنْ أَنْـوَاعِ الْـعِـبَـادَةِ الَّـتِـي أَمَـرَ اللهُ بِـهَـا , كُـلُّـهَـا للهِ تَـعَـالَـى . وَ الـدَّلِـيـلُ قَـوْلُـهُ تَـعَـالَـى : ﴿ وَأَنَّ ٱلْمَسَٰجِدَ لِلَّهِ فَلَا تَدْعُوا۟ مَعَ ٱللَّهِ أَحَدًا ﴿١٨﴾ ﴾ [الجن: ١٨]. فَـمَـنْ صَـرَفَ مِـنْـهَـا شَـيْـئًـا لِـغَـيْـرِ اللهِ , فَـهُـوَ مُـشْـرِكٌ كَـافِـرٌ وَ الـدَّلِـيـلُ قَـوْلُـهُ تَـعَـالَـى : ﴿ وَمَن يَدْعُ مَعَ ٱللَّهِ إِلَٰـهًا ءَاخَرَ لَا بُرْهَٰنَ لَهُۥ بِهِۦ فَإِنَّمَا حِسَابُهُۥ عِندَ رَبِّهِۦٓ إِنَّهُۥ لَا

يُفْلِحُ ٱلْكَٰفِرُونَ ﴿١١٧﴾ [المؤمنون: ١١٧]. وَ فِي الْحَدِيثِ : ((الدُّعَاءُ مُخُّ الْعِبَادَةِ)). وَ الدَّلِيلُ : قَوْلُهُ تَعَالَى : ﴿ وَقَالَ رَبُّكُمُ ٱدْعُونِىٓ أَسْتَجِبْ لَكُمْ ۚ إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾ [غافر: ٦٠].

"There are various forms of worship which Allāh commanded like Islām, 'Īmān, and 'Iḥsān. So, from that is Duʿā (supplication), Khawf (fear), Rajā' (hope), Tawakkul (trust), Raghbah (aspiration), Raḥbah (dread), Khushūʿ (submissiveness), Khashiyah (knowledge-based fear), 'Inābah (turning repentantly to Allāh), 'Istiʿānah (seeking assistance), 'Istiʿādhah (seeking refuge), 'Istighāthah (to seek succor), Dhabḥ (sacrifice), Nadhar (vowing), and other forms of worship which Allāh (سُبْحَانَهُ وَتَعَالَىٰ) commanded. All of which is a right belonging to Allāh alone. The evidence to that is His (سُبْحَانَهُ وَتَعَالَىٰ) saying,

"And the mosques are for Allāh (Alone), so, invoke not anyone along with Allāh." [*Sūrah al-Jinn* 72:18]

"And whoever invokes (or worships), besides Allāh, any other ilah (god), of whom he has no proof, then

his reckoning is only with his Lord. Surely! Al-Kāfirūn (the disbelievers in Allāh and in the Oneness of Allāh, polytheists, pagans, idolaters, etc.) will not be successful." [*Sūrah al-Mu'minīn* 23:117]

It was narrated in the Ḥadīth: "Supplication is the essence of worship." And the evidence is in His (سُبْحَانَهُۥوَتَعَالَىٰ) saying,

"And your Lord said: "Invoke Me, [i.e., believe in My Oneness (Islāmic Monotheism)] (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship [i.e., do not invoke Me, and do not believe in My Oneness, (Islāmic Monotheism)] they will surely enter Hell in humiliation!" [*Sūrah Ghāfir* 40:60]

Explanation

Worship has diverse types. Among them is Islām and its pillars. So, everything Allāh ordered from the actions of Islām is considered worship. From Ṣalāh, fasting, and so forth. The same can be said with ʾĪmān and its inner actions; like believing in Allāh, His angels, His books, His messengers, the Last Day, and the good and bad of the Divine Decree. The same can be said for fear, love, and hope, etc.

So, everything that has something to do with the heart falls under worship. The same for ʾIḥsān - **"that you worship Allāh as if you can see him"** - this also is from worship. It (ʾIḥsān) is the highest and greatest form of worship.

It is obligatory on every responsible person to have sincere devotion in their worship of Allāh alone. Thus, do not worship prophets, righteous people, idols, trees, rocks, or stars alongside Allāh. Worship is a right that belongs to Allāh alone. He (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَأَنَّ ٱلْمَسَٰجِدَ لِلَّهِ فَلَا تَدْعُوا۟ مَعَ ٱللَّهِ أَحَدًا ١٨ ﴾

"And the mosques are for Allāh (Alone), so invoke not anyone along with Allāh." [*Sūrah al-Jinn* 72:18]

He (سُبْحَانَهُ وَتَعَالَى) says,

﴿ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝٥ ﴾

"You (Alone) we worship, and You (Alone) we ask for help (for each and everything)." [*Sūrah al-Fātihah* 1:5]

He (سُبْحَانَهُ وَتَعَالَىٰ) also says,

﴿ وَلَا تَدْعُ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكَ وَلَا يَضُرُّكَ فَإِن فَعَلْتَ فَإِنَّكَ إِذًا مِّنَ ٱلظَّٰلِمِينَ ۝١٠٦ ﴾

"And invoke not beside Allāh, any that will neither profit you, nor hurt you, but if (in case) you did so, you shall certainly be one of the Zālimūn (polytheists and wrong-doers)." [*Sūrah Yūnus* 10:106]

He (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ وَمَن يَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ لَا بُرْهَٰنَ لَهُۥ بِهِۦ فَإِنَّمَا حِسَابُهُۥ عِندَ رَبِّهِۦٓ إِنَّهُۥ لَا يُفْلِحُ ٱلْكَٰفِرُونَ ۝١١٧ ﴾

"And whoever invokes (or worships), besides Allāh, any other ilāh (god), of whom he has no proof, then his reckoning is only with his Lord. Surely! Al-

Kāfirūn (the disbelievers in Allāh and the Oneness of Allāh, polytheists, pagans, idolaters, etc.) will not be successful." [*Sūrah al-Mu'minun* 23:117]

Also, He (سُبۡحَانَهُۥ وَتَعَالَىٰ) says,

﴿ يُولِجُ ٱلَّيۡلَ فِي ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِي ٱلَّيۡلِ وَسَخَّرَ
ٱلشَّمۡسَ وَٱلۡقَمَرَۖ كُلّٞ يَجۡرِي لِأَجَلٖ مُّسَمّٗىۚ ذَٰلِكُمُ ٱللَّهُ
رَبُّكُمۡ لَهُ ٱلۡمُلۡكُۚ وَٱلَّذِينَ تَدۡعُونَ مِن دُونِهِۦ مَا
يَمۡلِكُونَ مِن قِطۡمِيرٍ ١٣ إِن تَدۡعُوهُمۡ لَا يَسۡمَعُواْ دُعَآءَكُمۡ
وَلَوۡ سَمِعُواْ مَا ٱسۡتَجَابُواْ لَكُمۡۖ وَيَوۡمَ ٱلۡقِيَٰمَةِ يَكۡفُرُونَ
بِشِرۡكِكُمۡۚ وَلَا يُنَبِّئُكَ مِثۡلُ خَبِيرٖ ١٤ ﴾

"He merges the night into the day (i.e., the decrease in the hours of the night are added to the hours of the day), and He merges the day into the night (i.e., the decrease in the hours of the day are added to the hours of the night). And He has subjected the sun and the moon; each runs its course for a term appointed. Such is Allāh your Lord; His is the kingdom. And those, whom you invoke or call upon

instead of Him, own not even a Qitmīr (the thin membrane over the date-stone). If you invoke (or call upon) them, they hear not your call, and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown you worshiping them. And none can inform you (O Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) like Him Who is the All-Knower (of each and everything)." [*Sūrah Fātir* 35:13-14]

So, Allāh (سُبْحَانَهُ وَتَعَالَىٰ) called their supplication Shirk. So, being sincerely devoted to Allāh alone in worship is a religious duty upon all those held accountable. That sincere devotion is to be in their Rajā', fear, 'Isti'ānah, 'Istighāthah, slaughtering, vows, Khashiyah of Allāh, Ṣalāh, fasting, and so forth. All these diverse acts of worship belong to Allāh alone.

So, anyone who tries to attain nearness to Allāh through supplicating to a Walī, a prophet, an idol, a tree, or stone or by slaughtering, vows, Ṣalāh, fasting, or similar to that, then he is a polytheist and disbeliever. He has also worshiped that besides Allāh just like the polytheists, in the beginning, those individuals who worshiped graves, trees, stones, and idols. Based upon this Allāh (عَزَّ وَجَلَّ) says,

﴿ وَلَوْ أَشْرَكُوا۟ لَحَبِطَ عَنْهُم مَّا كَانُوا۟ يَعْمَلُونَ ﴿٨٨﴾ ﴾

"But if they had joined in worship others with Allāh, all that they used to do would have been of no benefit to them." [*Sūrah Al-ʾAnʿām* 6:88]

He (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ﴾

"Verily, whosoever sets up partners in worship with Allāh, then Allāh has forbidden Paradise for him, and the Fire will be his abode. And for the Zālimūn (polytheists and wrong-doers) there are no helpers." [*Sūrah Al-Māʾidah* 5:72]

Also, He (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ وَلَقَدْ أُوحِىَ إِلَيْكَ وَإِلَى ٱلَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ ﴿٦٥﴾ بَلِ ٱللَّهَ فَٱعْبُدْ وَكُن مِّنَ ٱلشَّٰكِرِينَ ﴿٦٦﴾ ﴾

"And indeed, it has been revealed to you (O Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), as it was to those (Allāh's Messengers) before you: "If you join others in worship with Allāh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers. Nay! But worship Allāh (Alone and none else), and be among the grateful." [*Sūrah az-Zumar* 39:65-66]

It is a religious duty to have sincere devotion to Allāh alone in all of these forms of worship. So, whoever directs any of that to other than Allāh, whether it is an idol, stone, tree, or a grave, is a polytheist and a disbeliever based upon Allāh's (سُبْحَانَهُ وَتَعَالَىٰ) statement,

﴿ وَمَن يَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ لَا بُرْهَٰنَ لَهُۥ بِهِۦ فَإِنَّمَا حِسَابُهُۥ عِندَ رَبِّهِۦٓ ۚ إِنَّهُۥ لَا يُفْلِحُ ٱلْكَٰفِرُونَ ﴿١١٧﴾ ﴾

"And whoever invokes (or worships), besides Allāh, any other ilāh (god), of whom he has no proof, then his reckoning is only with his Lord. Surely! Al-Kāfirūn (the disbelievers in Allāh and the Oneness of Allāh, polytheists, pagans, idolaters, etc.) will not be successful." [*Sūrah al-Mu'minun* 23:117]

There are other previous verses that illustrate this and are a proof of what was mentioned prior.

In the Ḥadīth,

الدُّعَاءُ مُخُّ الْعِبَادَةِ

"Supplication is the essence of worship."

Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ وَقَالَ رَبُّكُمُ ٱدْعُونِىٓ أَسْتَجِبْ لَكُمْ ۚ إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾ ﴾

"And your Lord said:" Invoke Me, [i.e., believe in My Oneness (Islāmic Monotheism)] (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship [i.e., do not invoke Me, and do not believe in My Oneness, (Islāmic Monotheism)] they will surely enter Hell in humiliation!" [*Sūrah Ghāfir* 40:60]

So, Allāh called Du'ā (supplication) worship in His statement, **"Verily! Those who scorn My worship"**. Meaning: scorn supplicating to Me.

The author (رَحِمَهُ ٱللَّهُ) then said,

فَالدُّعَاءُ

"**So Du'ā**" is to appeal to Allāh by supplicating to Him, asking for salvation and provision; all of which are worship. So, if one were to direct that to an idol, tree, stone, or the dead, then he would become one who ascribes partners to Allāh (عَزَّوَجَلَّ). So, it is obligatory to be on guard from Shirk and all of its subtle and significant aspects and remember that worship is for Allāh alone.

However, appealing to a living, capable person for something that he can do is not a problem and is not considered Shirk. So, if you asked your brother who is present, "O 'Abdullāh! Help me cut down this tree or dig a well," then that is no problem just as Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says in the story of Mūsā,

﴿ فَٱسْتَغَٰثَهُ ٱلَّذِى مِن شِيعَتِهِۦ عَلَى ٱلَّذِى مِنْ عَدُوِّهِۦ ﴾

"The man of his (own) party asked him for help against his foe." [*Sūrah al-Qasas* 28:15]

So, the Israeli asked for help from Mūsā against the Copt because Mūsā was capable of aiding him. Also, he (Mūsā) was among the speaking and hearing (the living).

But if you depend on one of the creation for something that only Allāh can do - it doesn't matter if that person is present, absent, or dead - and he believes that the one whom he is supplicating to can bring benefit or cause him harm, not by means related to physical senses, then this a form of major Shirk just as Allāh related what the polytheists said,

﴿ هَٰٓؤُلَآءِ شُفَعَٰٓؤُنَا عِندَ ٱللَّهِۚ ﴾

> **"These are our intercessors with Allāh."** [*Sūrah Yūnus* 10:18]

They thought that by worshiping them that they could intercede before Allāh to help them get what they want or help them get closer to Allāh.

Just like what Allāh (سُبْحَانَهُ وَتَعَالَىٰ) mentioned about them in this verse,

﴿ مَا نَعۡبُدُهُمۡ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلۡفَىٰٓ ﴾

"We worship them only that they may bring us near to Allāh." [*Sūrah az-Zumar* 39:3]

This happened because of their ignorance and misguidance concerning the one giving and receiving intercession.

All intercession belongs to Allāh. Allāh administers the affairs of His servant as He pleases. Hence, intercession is only granted to the one with whom Allāh is pleased with their deeds and no one is allowed to seek intercession with Allāh except after permission is granted by Him just as Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ ﴾

"Who is he that can intercede with Him except with His Permission?" [*Sūrah al-Baqarah* 2:255]

He (سُبْحَانَهُ وَتَعَالَى) also says,

﴿ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ٱرْتَضَىٰ ﴾

"And they cannot intercede except for him with whom He is pleased." [*Sūrah al-Anbiyā* 21:28]

So, intercession can only be granted after receiving Allāh's permission, and He is content with the one seeking it. Allāh is only pleased with the people of Tawhīd. As the Prophet (ﷺ) said when Abū Hurayrah (رضي الله عنه) asked,

يَا رَسُولَ اللَّهِ، مَنْ أَسْعَدُ النَّاسِ بِشَفَاعَتِكَ يَوْمَ الْقِيَامَةِ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَقَدْ ظَنَنْتُ يَا أَبَا هُرَيْرَةَ أَنْ لاَ يَسْأَلَنِي عَنْ هَذَا الْحَدِيثِ أَحَدٌ أَوَّلُ مِنْكَ، لِمَا رَأَيْتُ مِنْ حِرْصِكَ عَلَى الْحَدِيثِ، أَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ مَنْ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ، خَالِصًا مِنْ قَلْبِهِ

"'O Allah's Messenger! Who will be the happiest person who will gain your intercession on the Day of Resurrection?' Allāh's Messenger (ﷺ) said: 'O Abū Hurayrah! I have thought that none will ask me about it before you as I know your longing for the (learning of) aḥādīth. The happiest person who will have my intercession on the Day of Resurrection will be the one who said sincerely from the bottom of his heart, 'None has the right to be worshipped but Allāh.'"[8]

[8] Collected by al-Bukhārī in his Ṣaḥīḥ No. (99) and No. (6570).

Therefore, intercession will only be given to the people of Tawhīd and ʾĪmān whom Allāh is pleased with their statements and actions.

MENTIONING SOME OF THE ACTS OF WORSHIP

The author (رَحِمَهُ ٱللَّهُ) said,

. وَ دَلِيلُ الْخَوْفِ قَوْلُهُ تَعَالَى : ﴿فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنتُم مُّؤْمِنِينَ ﴿١٧٥﴾﴾ [آل عمران: ١٧٥]. وَ دَلِيلُ الرَّجَاءِ قَوْلُهُ تَعَالَى : ﴿فَمَن كَانَ يَرْجُوا۟ لِقَآءَ رَبِّهِۦ فَلْيَعْمَلْ عَمَلًا صَٰلِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِۦٓ أَحَدًا ﴿١١٠﴾﴾ [الكهف: ١١٠]. وَ دَلِيلُ التَّوَكُّلِ قَوْلُهُ تَعَالَى : ﴿وَعَلَى ٱللَّهِ فَتَوَكَّلُوٓا۟ إِن كُنتُم مُّؤْمِنِينَ ﴿٢٣﴾﴾ [المائدة: ٢٣]. وَ قَوْلُهُ تَعَالَى : ﴿وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَهُوَ حَسْبُهُۥٓ﴾ [الطلاق: ٣]. وَ دَلِيلُ الرَّغْبَةِ وَ الرَّهْبَةِ وَالْخُشُوعِ قَوْلُهُ تَعَالَى : ﴿إِنَّهُمْ

كَانُواْ يُسَٰرِعُونَ فِي ٱلۡخَيۡرَٰتِ وَيَدۡعُونَنَا رَغَبٗا وَرَهَبٗاۖ وَكَانُواْ لَنَا خَٰشِعِينَ ﴿٩٠﴾ ﴾ [الأنبياء: ٩٠]. وَ دَلِيلُ الْخَشْيَةِ قَوْلُهُ تَعَالَى : ﴿ فَلَا تَخۡشَوۡهُمۡ وَٱخۡشَوۡنِي ﴾ [البقرة: ١٥٠] . وَ دَلِيلُ الْإِنَابَةِ قَوْلُهُ : ﴿ وَأَنِيبُوٓاْ إِلَىٰ رَبِّكُمۡ وَأَسۡلِمُواْ لَهُۥ ﴾ [الزمر: ٥٤]. وَ دَلِيلُ الْإِسْتِعَانَةِ قَوْلُهُ تَعَالَى : ﴿ إِيَّاكَ نَعۡبُدُ وَإِيَّاكَ نَسۡتَعِينُ ﴿٥﴾ ﴾ [الفاتحة: ٥] . وَ فِي الْحَدِيثِ : ((إِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللهِ)) وَ دَلِيلُ الْإِسْتِعَاذَةِ قَوْلُهُ تَعَالَى : ﴿ قُلۡ أَعُوذُ بِرَبِّ ٱلۡفَلَقِ ﴿١﴾ ﴾ [الفلق: ١]. وَ قَوْلُهُ تَعَالَى : ﴿ قُلۡ أَعُوذُ بِرَبِّ ٱلنَّاسِ ﴿١﴾ ﴾ [الناس: ١]. وَ دَلِيلُ الْإِسْتِغَاثَةِ قَوْلُهُ تَعَالَى : ﴿ إِذۡ تَسۡتَغِيثُونَ رَبَّكُمۡ فَٱسۡتَجَابَ لَكُمۡ ﴾ [الأنفال: ٩]. وَ دَلِيلُ الذَّبْحِ قَوْلُهُ تَعَالَى : ﴿ قُلۡ إِنَّ صَلَاتِي وَنُسُكِي وَمَحۡيَايَ وَمَمَاتِي لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُۥۖ وَبِذَٰلِكَ أُمِرۡتُ وَأَنَا۠ أَوَّلُ ٱلۡمُسۡلِمِينَ ﴿١٦٣﴾ ﴾ [الأنعام: ١٦٢ – ١٦٣]. وَ مِنَ السُّنَّةِ : ((لَعَنَ اللهُ مَنْ ذَبَحَ لِغَيْرِ اللهِ)) وَ دَلِيلُ النَّذْرِ قَوْلُهُ

تَــعَــالَــى : ﴿ يُوفُونَ بِٱلنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُۥ مُسْتَطِيرًا ۝ ﴾ [الإنسان: ٧].

And the Evidence for Khawf (fearing) Allāh alone is in His (سُبْحَانَهُۥوَتَعَالَىٰ) saying, "So fear them not, but fear Me if you are (true) believers." [*Sūrah ʾĀli ʿImrān* 3:175]

Evidence of Rajāʾ (hope) is in His (سُبْحَانَهُۥوَتَعَالَىٰ) saying, "So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord." [*Sūrah al-Kahf* 18:110]

Evidence of Tawakkul (trust) is in His (سُبْحَانَهُۥوَتَعَالَىٰ) saying, "And put your trust in Allāh if you are believers indeed." [*Sūrah al-Māʾidah* 5:23] **and His saying, "And whosoever puts his trust in Allāh; then He will suffice him."** [*Sūrah at-Ṭalāq* 65:3]

Evidence of Raghbah (aspiration), Raḥbah (dread), Khushūʿ (submissiveness) is in His (سُبْحَانَهُۥوَتَعَالَىٰ) saying, "And they used to call on Us with hope and fear, and used to humble themselves before Us." [*Sūrah al-Anbiyā* 21:90]

Evidence of Khashiyah (knowledge-based fear) is in His (سُبْحَانَهُ وَتَعَالَىٰ) saying, "So fear them not, but fear Me! - And so that I may complete My Blessings on you and that you may be guided." [*Sūrah al-Baqarah* 2:150]

Evidence of 'Inābah (turn repentantly to Allāh) is in His (سُبْحَانَهُ وَتَعَالَىٰ) saying, "And turn in repentance and in obedience with true Faith (Islāmic Monotheism) to your Lord and submit to Him, (in Islām), before the torment comes upon you, then you will not be helped." [*Sūrah az-Zumar* 39:54]

Evidence of 'Isti'ānah (seeking assistance) is in His (سُبْحَانَهُ وَتَعَالَىٰ) saying, "You (Alone) we worship, and you (Alone) we ask for help (for each and everything)." [*Sūrah al-Fātihah* 1:5] **and from the Ḥadīth, "And when you seek assistance, seek Allāh's aid."**

Evidence of 'Isti'ādhah (seeking refuge) is in His (سُبْحَانَهُ وَتَعَالَىٰ) saying, "Say: "I seek refuge with (Allāh) the Lord of mankind, The King of mankind." [*Sūrah an-Nās* 114:1-2]

Evidence of 'Istighāthah (to seek succor) is in His (سُبْحَانَهُ وَتَعَالَىٰ) saying, "(Remember) when you sought help of your Lord and He answered you (saying): "I

will help you with a thousand of the angels each behind the other (following one another) in succession.'" [*Sūrah al-'Anfāl* 8:9]

Evidence of Dhabḥ (sacrifice) is in His (سُبْحَانَهُ وَتَعَالَىٰ) saying, "Say (O Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَعَلَىٰٓ آلِهِ وَسَلَّمَ): "Verily, my Salāt (prayer), my sacrifice, my living, and my dying are for Allāh, the Lord of the 'Alamīn (mankind, jinns and all that exists)"" [*Sūrah al-'An'ām* 6:162] **And from the Ḥadīth, "Allāh's curse is upon those who offer sacrifices to other than Him."**

Evidence of Nadhar (vowing) is in His (سُبْحَانَهُ وَتَعَالَىٰ) saying: "They (are those who) fulfill (their) vows, and they fear a Day whose evil will be wide-spreading." [*Sūrah al-'Insān* 76:7]

Explanation

The author (رَحِمَهُ ٱللَّهُ) mentioned some types of worship, among them is Khawf (fear) which has three categories:

The First: Secret Fear which is exclusively for Allāh. Because He is capable of all things and He should be feared as Allāh (سُبۡحَانَهُۥوَتَعَالَىٰ) says,

﴿ فَلَا تَخَافُوهُمۡ وَخَافُونِ إِن كُنتُم مُّؤۡمِنِينَ ١٧٥ ﴾

"So, fear them not, but fear Me if you are (true) believers." [*Sūrah 'Āli 'Imrān* 3:175]

He (سُبۡحَانَهُۥوَتَعَالَىٰ) says,

﴿ وَلَمۡ يَخۡشَ إِلَّا ٱللَّهَۖ ﴾

"And fear none but Allāh." [*Sūrah at-Tawbah* 9:18]

He (سُبۡحَانَهُۥوَتَعَالَىٰ) also says,

﴿ فَلَا تَخۡشَوُاْ ٱلنَّاسَ وَٱخۡشَوۡنِ ﴾

"Therefore, fear not men but fear Me." [*Sūrah al-Mā'idah* 5:44]

So, having Khashiyah (knowledge-based fear) and Khawf (fear) of Allāh is mandatory. This is because He is capable of turning the hearts and has power over all things; capable of bringing benefit or harm, giving, and taking away.

Making this type of fear exclusive for Allāh is obligatory, and only Allāh should be feared at this level in all cases.

One normally has this level of fear because of an exclusive ability that is not perceived by what one senses. This is the reason why the grave worshippers believe that some people have the power to administer things in the creation along with Allāh (جَلَّ وَعَلَا). They also believe that it pertains to idols, jinn, and so forth and this is major Shirk. Also, they believe that those things possess the ability to give, prevent, deviate the hearts, and cause death without any natural causes.

The second: Fear caused by what one senses, just like what Allāh mentioned in the story of ʾUḥud when it was told to the Prophet (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) that the polytheists had gathered together and turned against him. Allāh revealed about this matter,

﴿ إِنَّمَا ذَٰلِكُمُ ٱلشَّيْطَٰنُ يُخَوِّفُ أَوْلِيَآءَهُۥ فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنتُم مُّؤْمِنِينَ ﴿١٧٥﴾ ﴾

"It is only Shayṭān (Satan) that suggests to you the fear of his Auliyā' [supporters and friends (polytheists, disbelievers in the Oneness of Allāh

and His Messenger, Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ)], so fear them not, but fear Me, if you are (true) believers." [*Sūrah ʾĀli ʿImrān* 3:175]

So Shayṭān scares people with his supporters and makes them seem big in their hearts so they can have a fear of them, and Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says, **"So fear them not."** Depend on Me and prepare yourselves and do not care about them as Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says in another verse,

﴿ وَأَعِدُّوا۟ لَهُم مَّا ٱسْتَطَعْتُم مِّن قُوَّةٍ ﴾

"And make ready against them all you can of power." [*Sūrah al-ʾAnfāl* 8:60]

This is fear caused by what one senses and its okay. However, the secret fear - fear from the heart - that is what is forbidden.

However, fear caused by what one senses, like fearing a thief, a burglar, or an enemy, this is something one should prepare the necessary weapons for. This matter is obligatory due to what Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ خُذُوا۟ حِذْرَكُمْ ﴾

"O you who believe! Take your precautions." [*Sūrah an-Nisā'* 4:71]

Allāh said about Mūsā (عَلَيْهِ السَّلَامُ) when he left Egypt afraid of Fir'aun (Pharaoh) and his people,

﴿ فَخَرَجَ مِنْهَا خَآئِفًا يَتَرَقَّبُ ﴾

"So, he escaped from there, looking about in a state of fear." [*Sūrah al-Qasas* 28:21]

This is fear caused by what one senses, and it's okay, but fearing the enemy should not keep you from making Jihād or aiding and supporting the truth. This type of fear should only carry one to prepare before facing the enemy and take precaution.

The third: Natural fear: This is a part of the natural disposition of man. This type of fear is not blameworthy. For example, one is afraid of a snake, scorpion, or predatory animal. So, in this case, he should distance himself from it and kill it, or he should distance himself from their habitat so that he won't get harmed.

This matter is unavoidable as Allāh placed this natural disposition within us to protect us from harm. For instance, we fear the cold, and as a result, we wear heavy clothes. We

fear hunger, and as a result, we eat. We fear thirst, so as a result, we drink. All of these things are natural.

In the same manner for Rajā՚ (hope), it is a form of worship which is exclusive to Allāh. So, we have hope in Allāh and have good thoughts of Allāh just as He (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ فَمَن كَانَ يَرْجُوا۟ لِقَآءَ رَبِّهِۦ فَلْيَعْمَلْ عَمَلًا صَٰلِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِۦٓ أَحَدًۢا ﴿١١٠﴾ ﴾

"So, whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord." [*Sūrah Al-Kahf* 18:110]

So, Raghbah (aspiration) for Allāh and Rajā՚ (hoping) for His reward are all acts of worship to Him. Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ إِنَّهُمْ كَانُوا۟ يُسَٰرِعُونَ فِى ٱلْخَيْرَٰتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۖ وَكَانُوا۟ لَنَا خَٰشِعِينَ ﴿٩٠﴾ ﴾

"Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and

used to humble themselves before Us." [*Sūrah Al-Anbiyā* 21:90]

So, Raghbah (aspiration) is Rajā᾿ (hope), and Raḥbah (awe) is Khawf (fear). Both are forms of worship in which the servant is obliged to think good of his Lord and act according to the legislated guidelines. Indeed, having good thoughts (of Allāh) coupled with the legislated means comes back to the servant in the form of good, mercy, entering Jannah, and forgiveness of sins.

The same for Tawakkul (trust), it is also a form of worship in which one entrusts to Allāh, depends completely on Him along with taking the necessary means. So, you depend on Allāh for protection from evil and temptation, obtaining provision, entering Jannah, deliverance from Hell along with taking the legislated means. Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ وَعَلَى ٱللَّهِ فَتَوَكَّلُوٓاْ إِن كُنتُم مُّؤْمِنِينَ ﴾

"And put your trust in Allāh if you are believers indeed." [*Sūrah al-Mā᾿idah* 5:23]

He (سُبْحَانَهُ وَتَعَالَىٰ) also says,

﴿ وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَهُوَ حَسْبُهُۥٓ ﴾

"And whosoever puts his trust in Allāh; then He will suffice him." [*Sūrah at-Ṭalāq* 65:3]

Meaning: The tawakkul in Allāh is appropriate for him.

The same for Raghbah (aspiration), Raḥbah (awe), and Khashiyah (knowledge-based fear) of Allāh. All of these are forms of worship. Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says about the Prophets and the righteous,

﴿ إِنَّهُمْ كَانُوا۟ يُسَٰرِعُونَ فِى ٱلْخَيْرَٰتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۖ وَكَانُوا۟ لَنَا خَٰشِعِينَ ﴿٩٠﴾ ﴾

"Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us." [*Sūrah al-Anbiyā* 21:90]

They were afraid of Allāh, humble towards Him.

ʾInābah (turning repentantly to Allāh) is a form of worship in which Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ وَأَنِيبُوٓا۟ إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا۟ لَهُۥ ﴾

"And turn in repentance and in obedience with true Faith (Islāmic Monotheism) to your Lord and submit to Him in Islām)." [*Sūrah az-Zumar* 39:54]

ʾInābah (turning repentantly to Allāh) means to return to Allāh, penitent to Him, and to maintain the correct path to His obedience. This is a form of worship to Allāh which is a duty upon everyone to turn in repentance to Allāh, return to the Truth, and stay on the path of his obedience.

ʾIstiʿānah (seeking assistance) is a form of worship just as Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝٥ ﴾

"You (Alone) we worship, and You (Alone) we ask for help (for each and everything)." [*Sūrah al-Fatihah* 1:5]

And in the Ḥadīth,

إِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللهِ

"And when you seek assistance, seek Allāh's aid."

So, the servant should seek assistance from Allāh. For instance, you would say, "O Allāh! Aid me in remembering

you and thanking you" or "O Allāh! Aid me in obeying you" or "O Allāh! Aid me in everything good," etc. So, you should seek aid from Allāh in all important matters.

Also, ʾIstiʿādhah (seeking refuge) is worship in which you seek refuge with Allāh from all evil and resort to Him just as Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ ۝١ ﴾

"Say, "I seek refuge with (Allāh) the Lord of the daybreak." [*Sūrah al-Falaq* 113:1]

He (سُبْحَانَهُ وَتَعَالَىٰ) also says,

﴿ قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ ۝١ ﴾

"Say, "I seek refuge with (Allāh) the Lord of mankind." [*Sūrah an-Nās* 114:1]

Seeking refuge with Allāh from the Shayṭān, everything harmful, and every enemy is a matter of which we are duty bound just as Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيْطَٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ ﴾

"And if an evil whisper comes to you from Shayṭān (Satan) then seek refuge with Allāh. Verily, He is All-Hearer, All-Knower." [*Sūrah al-ʿArāf* 7:200]

ʾIstighāthah (to seek succor) is worship in which you ask Allāh for support in intense situations that might come from an enemy, for blessed rain to come down or removal of harm just as Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَٱسْتَجَابَ لَكُمْ ﴾

"(Remember) when you sought help of your Lord, and He answered you." [*Sūrah ʾAnfāl* 8:9]

Dhabḥ (sacrifice) is worship. Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ قُلْ إِنَّ صَلَاتِي وَنُسُكِي ﴾

"Say (O Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ): "Verily, my Salāt (prayer), my sacrifice." [*Sūrah al-Anʿām* 6:162]

Meaning: My slaughter.

﴿ وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ ٱلْعَالَمِينَ ١٦٢ ﴾

"And my living and my dying are for Allāh, the Lord of the 'Alamin (mankind, jinns and all that exists)." [*Sūrah al-ʾAnʿām* 6:162]

Nadhar (vowing) is worship. Allāh (سُبْحَانَهُۥ وَتَعَالَىٰ) says,

﴿ يُوفُونَ بِٱلنَّذْرِ ﴾

"They fulfill (their) vow)." [*Sūrah Insān* 76:7]

He (سُبْحَانَهُۥ وَتَعَالَىٰ) also says,

﴿ وَمَآ أَنفَقْتُم مِّن نَّفَقَةٍ أَوْ نَذَرْتُم مِّن نَّذْرٍ فَإِنَّ ٱللَّهَ يَعْلَمُهُۥ ﴾

"And whatever you spend from spending (e.g., in Sadaqah - charity, etc. for Allāh's Cause) or whatever vow you make, be sure Allāh knows it all." [*Sūrah Al-Baqarah* 2:270]

The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said,

مَنْ نَذَرَ أَنْ يُطِيعَ اللهَ ، فَلْيُطِعْهُ ، وَ مَنْ نَذَرَ أَنْ يَعْصِيَهُ ، فَلَا يَعْصِهِ

> **"Whoever vows that he will be obedient to Allāh, should remain obedient to Him and whoever made a vow that he will disobey Allāh, should not disobey Him."**

So, vowing is a form of worship and an act of obedience to Allāh. When one does this act of worship, he is committed to fulfilling it. Vowing is disliked because of what it contains of commitment and hardship. Based upon that the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) forbade it.

He said,

إِنَّ النَّذْرَ لَا يَأْتِي بِخَيْرٍ

"It does not (necessarily) bring good."

However, if one took a vow to obey, then he has to commit it due to the Prophet's (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) statement,

مَنْ نَذَرَ أَنْ يُطِيعَ اللهَ ، فَلْيُطِعْهُ

"Whoever vowed to obey, he shall do so."

So, if he vowed an act of worship like Ṣalāh, fasting, charity, or other than that, he has to commit to fulfilling it as previously mentioned.

THE SECOND FUNDAMENTAL PRINCIPLE: KNOWING THE RELIGION OF ISLĀM WITH PROOFS

The author (رَحِمَهُ ٱللَّهُ) said,

اَلْأَصْلُ الثَّانِي : مَعْرِفَةُ دِينِ الْإِسْلَامِ بِالْأَدِلَّةِ . هُوَ الْاِسْتِسْلَامُ لِله بِالتَّوْحِيدِ , وَالْاِنْقِيَادُ لَهُ بِالطَّاعَةِ . وَ الْبَرَاءَةُ مِنَ الشِّرْكِ وَ أَهْلِهِ . وَهُوَ ثَلَاثُ مَرَاتِبَ : الْإِسْلَامُ , وَالْإِيمَانُ , وَالْإِحْسَانُ , وَكُلُّ مَرْتَبَةٍ لَهَا أَرْكَانٌ . فَأَرْكَانُ الْإِسْلَامِ خَمْسَةٌ : شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللهُ , وَ أَنَّ مُحَمَّدًا رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ) , وَ إِقَامُ الصَّلَاةِ وَإِيْتَاءُ الزَّكَاةِ , وَ صَوْمُ رَمَضَانَ , وَ حَجُّ بَيْتِ اللهِ الْحَرَامِ . فَدَلِيلُ الشَّهَادَةِ قَوْلُه ﷻ

﴿شَهِدَ ٱللَّهُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا هُوَ وَٱلْمَلَٰٓئِكَةُ وَأُو۟لُوا۟ ٱلْعِلْمِ قَآئِمًۢا بِٱلْقِسْطِ ۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١٨﴾﴾ وَمَعْنَاهَا: لَا مَعْبُودَ بِحَقٍّ إِلَّا اللهُ, (لَا إِلَهَ) نَافِياً جَمِيعَ مَا يُعْبَدُ مِنْ دُونِ اللهِ. (إِلَّا اللهُ) مُثْبِتاً الْعِبَادَةَ للهِ وَحْدَهُ لَا شَرِيكَ لَهُ فِي عِبَادَتِهِ كَمَا لَا شَرِيكَ لَهُ فِي مُلْكِهِ. وَتَفْسِيرُهَا الَّذِي يُوَضِّحُهَا, قَوْلُهُ تَعَالَى: ﴿وَإِذْ قَالَ إِبْرَٰهِيمُ لِأَبِيهِ وَقَوْمِهِۦٓ إِنَّنِى بَرَآءٌ مِّمَّا تَعْبُدُونَ ﴿٢٦﴾ إِلَّا ٱلَّذِى فَطَرَنِى فَإِنَّهُۥ سَيَهْدِينِ ﴿٢٧﴾ وَجَعَلَهَا كَلِمَةًۢ بَاقِيَةً فِى عَقِبِهِۦ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾﴾ وَقَوْلُهُ: ﴿قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا نُشْرِكَ بِهِۦ شَيْـًٔا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ ٱللَّهِ ۚ فَإِن تَوَلَّوْا۟ فَقُولُوا۟ ٱشْهَدُوا۟ بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾﴾ وَدَلِيلُ الشَّهَادَةِ أَنَّ مُحَمَّداً رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), قَوْلُهُ تَعَالَى: ﴿لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾﴾ وَمَعْنَى شَهَادَةِ أَنَّ مُحَمَّداً رَسُولُ اللهِ (صَلَّى

اللهُ عَلَيْهِ وَ سَلَّمَ): طَاعَتُهُ فِيمَا أَمَرَ، وَ تَصْدِيقُهُ فِيمَا أَخْبَرَ وَاجْتِنَابُ مَا نَهَى عَنْهُ وَ زَجَرَ، وَ أَنَّ لَا يُعْبَدُ اللهُ إِلَّا بِمَا شَرَعَ. وَ دَلِيلُ الصَّلَاةِ وَ الزَّكَاةِ وَ تَفْسِيرُ التَّوْحِيدِ قَوْلُهُ تَعَالَى: ﴿ وَمَآ أُمِرُوٓا۟ إِلَّا لِيَعْبُدُوا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ حُنَفَآءَ وَيُقِيمُوا۟ ٱلصَّلَوٰةَ وَيُؤْتُوا۟ ٱلزَّكَوٰةَ ۚ وَذَٰلِكَ دِينُ ٱلْقَيِّمَةِ ﴿٥﴾ ﴾ وَ دَلِيلُ الصِّيَامِ قَوْلُهُ تَعَالَى: ﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُتِبَ عَلَيْكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾ ﴾ وَدَلِيلُ الْحَجِّ قَوْلُهُ تَعَالَى: ﴿ وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِىٌّ عَنِ ٱلْعَٰلَمِينَ ﴿٩٧﴾ ﴾

"The second principle is knowing the religion of Islām with proofs. Islām is to submit to Allāh with Tawhīd, to yield to Him with obedience, and to disavow Shirk.

It (the religion of Islām) has three levels: Islām, ʾĪmān (faith), and Ihsān. Each level has its own pillars.

The first level (Islām) has five pillars:

1- **Testifying that there is no deity worthy of worship in truth but Allāh and that Muḥammad is His Messenger.**

2- **Performing Ṣalāh**

3- **Paying the Zakāt**

4- **Fasting the month of Ramaḍān.**

5- **Pilgrimage to the Sacred House (Makkah).**

The evidence for the testimony of faith is His (سُبْحَانَهُ وَتَعَالَىٰ) saying, "La ilāha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He is always) maintaining His creation in Justice. La ilāh illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise." [Sūrah ʾĀli ʿImrān 3:18]

This means that it is only Allāh that is worthy of being worshipped and the negation, "no deity," implies the denial of any other deities worshipped besides Allāh Who has no partners in the worship

of Him just as He has no partners in His Domain. The following verses illustrate this point,

"And (remember) when Ibrāhīm (Abraham) said to his father and his people: "Verily, I am innocent of what you worship, except Him (i.e., I worship none but Allah Alone) Who did create me, and verily, He will guide me. And he made it [i.e., La ilāha ill-Allah (none has the right to be worshipped but Allah Alone)] a Word lasting among his offspring (True Monotheism), that they may turn back (i.e., to repent to Allah or receive admonition)." [*Sūrah az-Zukhruf* 43:26-28]

His saying, "Say (O Muḥammad صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ): "O people of the Scripture (Jews and Christians): Come to a word that is just between you and us, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah. Then, if they turn away, say: "Bear witness that we are Muslims." [*Sūrah ʾĀli ʿImrān* 3:64]

The evidence for testifying that Muḥammad (صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ) is the Messenger of Allāh is in His (سُبۡحَانَهُۥوَتَعَالَىٰ) saying, "Verily, there has come unto you a Messenger (Muḥammad صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ) from amongst

yourselves (i.e., whom you know well). It grieves him that you should receive any injury or difficulty. He (Muḥammad ﷺ) is anxious over you (to be rightly guided, to repent to Allāh, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire), for the believers (he ﷺ is) full of pity, kind, and merciful. But if they turn away, say (O Muḥammad ﷺ): "Allāh is sufficient for me. La ilāha illa Huwa (none has the right to be worshipped but He), in Him, I put my trust, and He is the Lord of the Mighty Throne." [*Sūrah at-Tawbah* 9:128-129]

The meaning of testifying that Muḥammad (ﷺ) is the Messenger of Allāh signifies that one should obey his ordinances, believe him in what he tells, avoid what he prohibits, and only worship Allāh according to what has been legislated. The evidence for Ṣalāh, Zakāt, and an explanation of Tawhīd is in His (سُبْحَانَهُ وَتَعَالَىٰ) saying, "And they were commanded not, but that they should worship Allāh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salāt (Iqāmat-as-Salāt) and give Zakāt: and that is the right religion." [*Sūrah al-Bayyinah* 98:5]

The evidence for fasting is His (سُبْحَانَهُ وَتَعَالَىٰ) saying, "O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqūn (the pious - see V.2:2)." [*Sūrah al-Baqarah* 2:183]

The evidence for Ḥajj (Pilgrimage) is His (سُبْحَانَهُ وَتَعَالَىٰ) saying, "And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allāh, those who can afford the expenses (for one's conveyance, provision, and residence); and whoever disbelieves [i.e., denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allāh], then Allah stands not in need of any of the Alamīn (mankind and jinns)." [*Sūrah ʾĀli ʿImrān* 3:97]

Explanation

This is the second fundamental principle which is knowing the religion of Islām which has three levels. The Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) has explained them. The first is Islām which is having a sincere devotion to Allāh alone, meaning

submit to Allāh through worship, making that worship exclusively for Him and no other, and disavowing oneself from Shirk and its people.

So, when the servant does that he has submitted. Meaning he has yielded and humbled himself to none besides Allāh through worship. He has also disavowed himself from Shirk and its people. Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ فَمَن يَكۡفُرۡ بِٱلطَّٰغُوتِ وَيُؤۡمِنۢ بِٱللَّهِ فَقَدِ ٱسۡتَمۡسَكَ بِٱلۡعُرۡوَةِ ٱلۡوُثۡقَىٰ ﴾

> **"Whoever disbelieves in Tāghūt and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. And Allāh is All-Hearer, All-Knower."** [*Sūrah al-Baqarah* 2:256]

Disbelieving in the Tāghūt (false deities) is to disavow oneself from Shirk and its people, to reject Shirk and believe that it is false. There is the level of ʾĪmān, and Ihsān. All of which is under Islām. the religion which Allāh has legislated for His servants and has sent the messengers to convey. The level of Islām includes actions performed with the body.

Islām has 5 pillars which are the following:

- ❖ Testifying that there is no deity worthy of worship in truth except Allāh and that Muḥammad is the Messenger of Allāh,
- ❖ Ṣalāh,
- ❖ Performing Zakāt,
- ❖ Fasting the month of Ramaḍān,
- ❖ Pilgrimage to the House of Allāh (Ka'bah) for whoever is capable of it.

All of this just as the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said,

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ : شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللهُ ، وَ أَنَّ مُـحَمَّدًا رَسُولُ اللهِ ، وَ إِقَامِ الصَّلَاةِ ، وَ إِيتَاءِ الزَّكَاةِ ، وَ صَوْمِ رَمَضَانَ ، وَ حَجِّ الْبَيْتِ

"Al-Islām is raised on five (pillars): testifying that there is no deity worthy of worship in truth except Allāh, that Muḥammad is His slave and Messenger, and the establishment of Ṣalāh, payment of Zakāt,

Pilgrimage to the House (Ka'bah) and the fast of Ramaḍān."[9]

So, the first pillar of Islām is the testimony that none has the right to be worshiped in truth except Allāh. One enters the religion of Islām upon saying it. When he testifies that there is no deity who deserves to be worshiped but Allāh, it means that nothing is worthy to be worshipped but Allāh. This statement contains a negation as well as an affirmation. The statement, **"there is no deity"** is the negation and the statement, **"but Allāh"** is the affirmation. Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝٥ ﴾

"You (Alone) we worship, and You (Alone) we ask for help (for each and everything)." [*Sūrah al-Fatihah* 1:5]

He (سُبْحَانَهُ وَتَعَالَىٰ) also says,

﴿ وَمَآ أُمِرُوٓاْ إِلَّا لِيَعۡبُدُواْ ٱللَّهَ مُخۡلِصِينَ لَهُ ٱلدِّينَ حُنَفَآءَ ﴾

[9] Ḥadīth of Ibn ʿUmar (رَضِيَ اللَّهُ عَنْهُمَا) collected by al-Bukhārī No. (8) and by Muslim No. (16).

"And they were commanded not, but that they should worship Allāh, and worship none but Him Alone." [*Sūrah Bayyinah* 98:5]

He (سُبْحَانَهُ وَتَعَالَىٰ) also said,

﴿ ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِۦ هُوَ ٱلْبَـٰطِلُ ﴾

"That is because Allāh He is the Truth (the only True Deity of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bātil (falsehood)." [Sūrah al-Ḥajj 22:62]

As for one saying the testimony of faith without implementing, it will not benefit., For instance, it is like one saying, "There is no deity worthy of worship except Allāh," but he does not exclusively worship Allāh alone. His testimony of faith carries no benefit, just like with the hypocrites. They say the testimony of faith, but they don't believe in it. That's the reason why they are in the lowest level of hell. So, the person that says, "There is no deity worthy of worship except Allāh," then worships graves

and idols, there will be no benefit for him, and his testimony of faith is futile.

As for the second testimony of faith which is saying, "I bear witness that Muḥammad is the Messenger of Allāh," the proof for that is Allāh's (سُبْحَانَهُ وَتَعَالَىٰ) statement,

﴿ لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ ﴾

> **"Verily, there has come unto you a Messenger (Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) from amongst yourselves (i.e., whom you know well)."** [*Sūrah at-Tawbah* 9:128]

Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) is known to you because he is from amongst you. He comes from the most honorable of tribes amongst Banī Hāshim,

﴿ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ ﴾

> **"It grieves him that you should receive any injury or difficulty."** [*Sūrah at-Tawbah* 9:128]

Meaning: It is hard on him what is hard on you.

﴿ حَرِيصٌ عَلَيْكُم ﴾

"Is anxious over you."

Meaning: Being guided and being saved from hell.

Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ مُّحَمَّدٌ رَّسُولُ ٱللَّهِ ﴾

> **"Muḥammad (صَلَّىٰ ٱللَّهُ عَلَيْهِ وَسَلَّمَ) is the Messenger of Allāh)."** [*Sūrah Fath* 48:29]

After making this testimony, one must obey him (the Prophet (صَلَّىٰ ٱللَّهُ عَلَيْهِ وَسَلَّمَ)) in what he ordered, believe in what he said, stay away from what he forbade, and only worship Allāh with what he has legislated.

So, these four matters are mandatory:

<u>First</u>: Obeying him in what he ordered from the Ṣalāh, Zakāt, and so forth.

<u>Second</u>: Believing what he said about the Hereafter, Paradise, Hell, and so forth.

<u>Third</u>: Avoiding what he forbade us from like fornicating, Ribā, and so forth from what Allāh and His Messenger prohibited.

Fourth: Only worship Allāh with what he legislated. So, one mustn't introduce into the religion what Allāh has not legislated. This is based upon the statement of Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ),

مَنْ عَمِلَ عَمَلاً لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

"He who did any act for which there is no sanction from our behalf, it will be rejected."[10]

And in another version,

مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ

"He who innovates things in our affairs for which there is no valid (reason) (commits sin) is to be rejected."[11]

Meaning: It will be denied.

The proof for the Ṣalāh, Zakāt, and Tafsīr of Tawhīd is what Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

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[10] Collected by Muslim No. (1718) and al-Bukhārī No. (7349 & 7350).
[11] Collected by al-Bukhārī No. (2697) and Muslim No. (1718) from the Ḥadīth of ʿĀʾishah (رَضِيَ ٱللَّهُ عَنْهَا).

﴿ وَمَآ أُمِرُوٓاْ إِلَّا لِيَعۡبُدُواْ ٱللَّهَ مُخۡلِصِينَ لَهُ ٱلدِّينَ حُنَفَآءَ ﴾

"And they were commanded not, but that they should worship Allāh, and worship none but Him Alone)" [*Sūrah al-Bayyinah* 98:5]

This is the Tafsīr of Tawhīd.

﴿ وَيُقِيمُواْ ٱلصَّلَوٰةَ وَيُؤۡتُواْ ٱلزَّكَوٰةَۚ وَذَٰلِكَ دِينُ ٱلۡقَيِّمَةِ ۝٥ ﴾

"And perform As-Ṣalāh (Iqāmat-as-Ṣalāh) and give Zakāt: and that is the right religion." [*Sūrah al-Bayyinah* 98:5]

He (سُبۡحَانَهُۥ وَتَعَالَىٰ) says,

﴿ فَإِن تَابُواْ وَأَقَامُواْ ٱلصَّلَوٰةَ وَءَاتَوُاْ ٱلزَّكَوٰةَ فَإِخۡوَٰنُكُمۡ فِي ٱلدِّينِۗ ﴾

"But if they repent, perform As-Salāt (Iqāmat-as-Salāt) and give Zakāt, then they are your brethren in religion." [*Sūrah at-Tawbah* 9:11]

He (سُبۡحَانَهُۥ وَتَعَالَىٰ) also says,

﴿ فَإِن تَابُوا۟ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ فَخَلُّوا۟ سَبِيلَهُمْ ﴾

"But if they repent and perform As-Salāt (Iqāmat-as-Salāt), and give Zakāt, then leave their way free." [*Sūrah at-Tawbah* 9:5]

The proof for fasting, Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُتِبَ عَلَيْكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبْلِكُمْ ﴾

"O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you." [*Sūrah al-Baqarah* 2:183]

Until His statement (سُبْحَانَهُ وَتَعَالَىٰ),

﴿ شَهْرُ رَمَضَانَ ﴾

"The month of Ramaḍān" [*Sūrah al-Baqarah* 2:185]

Meaning: Fasting is obligatory on you every year in the month of Ramaḍān.

The proof for Hajj is the statement of Allāh (سُبْحَانَهُ وَتَعَالَىٰ),

﴿ وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا ﴾

"And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allāh, those who can afford the expenses (for one's conveyance, provision, and residence)." [*Sūrah ʾĀli ʿImrān* 3:97]

It must be performed once in a lifetime, the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said,

الْـحَجُّ مَرَّةٌ، فَمَنْ زَادَ فَهُوَ تَطَوُّعٌ

"Only once, and if anyone performs it more often, he performs a supererogatory act."[12]

These are the five pillars of Islām.

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[12] Collected by Imām ʾAḥmad No. (1/255, 290, 352, 370, & 371); and Collected by Abū Dāwud in his Sunan No. (1721); and an-Nisāʾi No. (2619); and Ibn Mājah No. (2886); and collected by al-Hākim No. (1728).

The author (رَحِمَهُ ٱللَّهُ) said,

الْمَرْتَبَةُ الثَّانِيَةُ : الإِيمَانُ. وَ هُوَ بِضْعٌ وَ سَبْعُونَ شُعْبَةً , فَأَعْلَاهَا قَوْلُ (لَا إِلَهَ إِلَّا اللهُ) , وَ أَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ , وَ الْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ. وَ أَرْكَانُهُ سِتَّةٌ : أَنْ تُؤْمِنَ بِاللهِ ,وَ مَلَائِكَتِهِ , وَ كُتُبِهِ , وَ رُسُلِهِ ,وَ الْيَوْمِ الْآخِرِ, وَ تُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَ شَرِّهِ. وَ الدَّلِيلُ عَلَى هَذِهِ الْأَرْكَانِ السِّتَّةِ قَوْلُهُ تَعَالَى : ﴿ ۞ لَّيْسَ ٱلْبِرَّ أَن تُوَلُّوا۟ وُجُوهَكُمْ قِبَلَ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ وَلَٰكِنَّ ٱلْبِرَّ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ وَٱلْمَلَٰٓئِكَةِ وَٱلْكِتَٰبِ وَٱلنَّبِيِّـۧنَ ﴾ وَ دَلِيلُ الْقَدَرِ قَوْلُهُ تَعَالَى: ﴿ إِنَّا كُلَّ شَىْءٍ خَلَقْنَٰهُ بِقَدَرٍ ﴿٤٩﴾ ﴾ الْمَرْتَبَةُ الثَّالِثَةُ : (الإِحْسَانُ) : رُكْنٌ وَاحِدٌ ,وَ هُوَ أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ, فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ. وَ الدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ إِنَّ ٱللَّهَ مَعَ ٱلَّذِينَ ٱتَّقَوا۟ وَّٱلَّذِينَ هُم مُّحْسِنُونَ ﴿١٢٨﴾ ﴾ وَ قَوْلُهُ ﴿ وَتَوَكَّلْ عَلَى ٱلْعَزِيزِ ٱلرَّحِيمِ ﴿٢١٧﴾ ٱلَّذِى يَرَىٰكَ حِينَ تَقُومُ ﴿٢١٨﴾ وَتَقَلُّبَكَ فِى

ٱلسَّٰجِدِينَ ﴿٢١٩﴾ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٢٢٠﴾ ﴾ وَ قَـوْلُـهُ تَـعَـالَـى : ﴿
وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُواْ مِنْهُ مِن قُرْءَانٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا
عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ﴾

"The second level is ʾĪmān (Faith)

ʾĪmān comprises seventy and some odd branches, the highest of which is to say 'Lā ilāha illa Allāh' which is to testify that "There is no deity worthy of worship except Allāh," and the lowest branch is to remove obstacles from the path of the people. Modesty is one of the branches of ʾĪmān. The pillars of ʾĪmān are six:

Belief in Allāh, His Angels, His Books, His Messengers, The Last Day, and Divine Decree, whether good or bad. Evidence for the six pillars of ʾĪmān is,

"It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allāh, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allāh, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it,

to the kinsfolk, to the orphans, and to Al-Masakīn (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salāt (Iqāmat-as-Salāt), and gives the Zakāt, and who fulfill their covenant when they make it, and who are As-Sabirīn (the patient ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth, and they are Al-Muttaqūn (pious - see V.2:2)." [*Sūrah al-Baqarah* 2:177]

Evidence for Divine Decree is Allāh's (سُبْحَانَهُ وَتَعَالَىٰ) statement,

"Verily, We have created all things with Qadar (Divine Preordainments of all things before their creation, as written in the Book of Decrees Al-Lauh Al-Mahfuz)." [*Sūrah al-Qamar* 54:49]

The third level is Ihsān

Ihsān has only one pillar which is to worship Allāh as though you see Him; for if you do not see Him, indeed He sees you.

Evidence for Ihsān is Allāh's statement, "Truly, Allāh is with those who fear Him (keep their duty unto Him), and those who are Muhsinūn (good-

doers, - see the footnote of V.9:120).” [*Sūrah an-Nahl* 16:128]

Also, His saying, “Whatever you (O Muḥammad صَلَّىٰٱللَّهُعَلَيۡهِوَسَلَّمَ) may be doing, and whatever portion you may be reciting from the Qur’ān, - and whatever deed you (mankind) may be doing (good or evil), We are Witness thereof, when you are doing it.” [*Sūrah Yūnus* 10:61]

Explanation

’Īmān is associated with the heart as it relates to believing in Allāh, believing He is the Lord of all creation and He is worthy of worship; believing in the angels, His books, and His messengers; believing in resurrection after death, in Hell, and Paradise, and believing in the Divine Decree, both the good and bad of it.

All of these beliefs are associated with the heart. This is one of the foundations which is imperative. So, there is no Islām

without ʾĪmān and vice versa. So, both are important. Submission by way of physical actions and the heart, as well belief in the heart is obligatory. Based upon this Allāh combined both, Islām & ʾĪmān, in His Great book, and the Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) mentioned them both as well.

So, Islām is physical submission through obedience to Allāh and abandoning acts of disobedience. ʾĪmān includes actions in the heart and belief in the heart. The word Islām can be applied to the word ʾĪmān and vice versa.

So, if ʾĪmān is mentioned it includes everything (Islām & ʾĪmān), and if Islām is mentioned, it includes both. Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَٰمُ ﴾

"Truly, the religion with Allāh is Islām." [*Sūrah ʾĀli ʿImrān* 3:19]

So, it includes everything, the inward as well as the outward actions.

The same can be said for ʾĪmān which when mentioned it is applied to both. Based upon this, the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said,

الإِيمَانُ بِضْعٌ وَسَبْعُونَ أَوْ بِضْعٌ وَسِتُّونَ شُعْبَةً فَأَفْضَلُهَا قَوْلُ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَدْنَاهَا إِمَاطَةُ الأَذَى عَنِ الطَّرِيقِ

> **"Faith has over seventy branches or over sixty branches. The loftiest branch is the declaration that there is no deity worthy of worship except Allāh, and the lowest is the removal of harm from the path."**

So, ʾĪmān here includes everything. It includes the pillars of Islām (the physical actions) just as it also includes inward actions and Ihsān.

As for ʾIḥsān, it is a perfection of physical and spiritual worship in which one worships Allāh as if you see him, and if you don't see Him, He sees you. So, whoever worships Allāh with this level of awareness has reached the level of ʾIḥsān and has attained all levels of good just as Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ إِنَّ ٱللَّهَ مَعَ ٱلَّذِينَ ٱتَّقَواْ وَّٱلَّذِينَ هُم مُّحۡسِنُونَ ١٢٨ ﴾

> **"Truly, Allāh is with those who fear Him (keep their duty unto Him), and those who are Muhsinūn (good-doers, - see the footnote of V.9:120)."** [*Sūrah An-Nahl* 16:128]

He (عَزَّوَجَلَّ) also says,

﴿ إِنَّ رَحْمَتَ ٱللَّهِ قَرِيبٌ مِّنَ ٱلْمُحْسِنِينَ ﴿٥٦﴾ ﴾

"Surely, Allāh's Mercy is (ever) near unto the good-doers." [*Sūrah al-ʿArāf* 7:56]

The verses with this connotation are numerous.

The author (رَحِمَهُ ٱللَّهُ) said,

وَ الـدَّلِـيـلُ مِـنَ الـسَّـنَّـةِ : حَـدِيـثُ جِـبْـرَائِـيـلَ الْـمَـشْـهُـورِ , عَـنْ عُـمَـرَ (رَضِـيَ اللهُ عَـنْـهُ) قَـالَ : ((بَـيْـنَـمَـا نَـحْـنُ جُـلُـوسٌ عِـنْـدَ رَسُـولِ اللهِ (صَـلَّـى اللهُ عَـلَـيْـهِ وَ سَـلَّـمَ) ذَاتَ يَـوْمٍ إِذْ طَـلَـعَ عَـلَـيْـنَـا رَجُـلٌ : شَـدِيـدُ بَـيَـاضِ الـثِّـيَـابِ , شَـدِيـدُ سَـوَادِ الـشَّـعْـرِ , لَا يُـرَى عَـلَـيْـهِ أَثَـرُ الـسَّـفَـرِ , وَ لَا يَـعْـرِفُـهُ مِـنَّـا أَحَـدٌ , حَـتَّـى جَـلَـسَ إِلَـى الـنَّـبِـيِّ (صَـلَّـى اللهُ عَـلَـيْـهِ وَ سَـلَّـمَ) , فَـأَسْـنَـدَ رُكْـبَـتَـيْـهِ إِلَـى رُكْـبَـتَـيْـهِ , وَ وَضَـعَ كَـفَّـيْـهِ عَـلَـى فَـخِـذَيْـهِ . وَ قَـالَ : يَـا مُـحَـمَّـدُ , أَخْـبِـرْنِـي عَـنِ الْإِسْـلَامِ ؟ فَـقَـالَ رَسُـولُ اللهِ (صَـلَّـى اللهُ عَـلَـيْـهِ وَ سَـلَّـمَ) : الْإِسْـلَامُ أَنْ تَـشْـهَـدَ أَنْ لَا إِلَـهَ إِلَّا اللهُ , وَ أَنَّ مُـحَـمَّـداً رَسُـولُ اللهِ , وَ تُـقِـيـمَ الـصَّـلَاةَ , وَ تُـؤْتِـيَ الـزَّكَـاةَ , وَ تَـصُـومَ رَمَـضَـانَ , وَ تَـحُـجَّ الْـبَـيْـتَ إِنِ اسْـتَـطَـعْـتَ إِلَـيْـهِ سَـبِـيـلاً . قَـالَ : صَـدَقْـتَ . فَـعَـجِـبْـنَـا لَـهُ يَـسْـأَلُـهُ وَ يُـصَـدِّقُـهُ . قَـالَ : فَـأَخْـبِـرْنِـي عَـنِ الْإِيـمَـانِ

؟ قَـالَ : أَنْ تُـؤْمِـنَ بِـاللهِ , وَ مَـلَائِـكَـتِـهِ , وَ كُـتُـبِـهِ , وَ رُسُـلِـهِ , وَالْـيَـوْمِ الْآخِـرِ, وَ بِـالْـقَـدَرِ خَـيْـرِهِ وَ شَـرِّهِ. قَـالَ : صَـدَقْـتَ , قَـالَ : فَـأَخْـبِـرْنِـي عَـنِ الْإِحْـسَـانِ ؟ قَـالَ : أَنْ تَـعْـبُـدَ اللهَ كَـأَنَّـكَ تَـرَاهُ, فَـإِنْ لَـمْ تَـكُـنْ تَـرَاهُ فَـإِنَّـهُ يَـرَاكَ . قَـالَ : فَـأَخْـبِـرْنِـي عَـنِ الـسَّـاعَـةِ ؟ قَـالَ : مَـا الْـمَـسْـئُـولُ عَـنْـهَـا بِـأَعْـلَـمَ مِـنَ الـسَّـائِـلِ !! قَـالَ : أَخْـبِـرْنِـي عَـنْ أَمَـارَاتِـهَـا ؟ قَـالَ : أَنْ تَـلِـدَ الْأَمَـةُ رَبَّـتَـهَـا , وَأَنْ تَـرَى الْـحُـفَـاةَ الْـعُـرَاةَ الْـعَـالَـةَ رِعَـاءَ الـشَّـاةِ يَـتَـطَـاوَلُـونَ فِـي الْـبُـنْـيَـانِ. قَـالَ : فَـمَـضَـى , فَـلَـبِـثْـنَـا مَـلِـيًّـا , فَـقَـالَ : يَـا عُـمَـرُ , أَتَـدْرِي مَـنِ الـسَّـائِـلُ ؟ قُـلْـتُ : اللهُ وَ رَسُـولُـهُ أَعْـلَـمُ . قَـالَ : هَـذَا جِـبْـرِيـلُ أَتَـاكُـمْ يُـعَـلِّـمُـكُـمْ أَمْـرَ دِيـنِـكُـمْ .))

Evidence from the Sunnah is the well-known Hadith of Jibrīl (Gabriel).

“According to ʿUmar bin Al-Khattāb (رَضِيَ اللهُ عَنْهُ) who said,

"One day while we were sitting with the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), there came upon us a man with very white clothes and very dark hair; no traces of any traveling on him, and none of us knew him. He sat before the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) with his knees touching the Prophet's knees and his hands over the Prophet's thighs. The stranger said:

"O Muḥammad, tell me about Islām." He (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said: "It is to testify that there is no deity worthy of worship except Allāh and that Muḥammad is the Messenger of Allāh, to perform Ṣalāh, to give Zakāt, to fast the month of Ramaḍān, and to perform the Pilgrimage to the House, if you can afford it.". He (the stranger) said: "You have spoken the truth." We wondered why he asked him and then told him that what he had said was true.

The stranger then said: "Tell me about ʾĪmān." He said: "It is to believe in Allāh, His Angels, His Books, His Messengers, the Last Day, and in Divine Decree, whether good or bad."

He said: "Tell me about Ihsān." He said: "To worship Allāh as if you are seeing Him, for though you do not see Him, He sees you."

He said: "Tell me about the Last Hour." He said: "The answerer has no better knowledge than the questioner."

He said: "Tell me about its signs." He said: "When a slave girl gives birth to her own mistress, and when you see the bare-footed and tattered needy shepherds vying with each other in erecting high buildings."

Then that stranger left, and the Prophet was silent for a while then said: "O ʿUmar, do you know who was the questioner?" I said: "Allāh and His Messenger know better." He said: "That was Jibrīl. He came to teach you your religion."

THE THIRD PRINCIPLE: KNOWING THE PROPHET

The author (رَحِمَهُ ٱللَّهُ) said,

الْأَصْلُ الثَّالِثُ: مَعْرِفَةُ نَبِيِّكُمْ (صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ)، وَ هُوَ مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمٍ، وَ هَاشِمٌ مِنْ قُرَيْشٍ، وَ قُرَيْشٌ مِنَ الْعَرَبِ، وَ الْعَرَبُ مِنْ ذُرِّيَّةِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ الْخَلِيلِ، عَلَيْهِ وَ عَلَى نَبِيِّنَا أَفْضَلُ الصَّلَاةِ وَ السَّلَامِ. وَ لَهُ مِنَ الْعُمْرِ ثَلَاثٌ وَ سِتُّونَ سَنَةً، مِنْهَا أَرْبَعُونَ قَبْلَ النُّبُوَّةِ وَ ثَلَاثٌ وَ عِشْرُونَ نَبِيّاً وَ رَسُولاً. نُبِّيءَ بـ﴿ٱقْرَأْ﴾ وَ أُرْسِلَ بـ﴿ٱلْمُدَّثِّرُ﴾ وَ بَلَدُهُ مَكَّةُ، وَهَاجَرَ إِلَى الْمَدِينَةِ بَعَثَهُ اللهُ بِالنَّذَارَةِ.

عَنِ الشِّرْكِ, وَ يَدْعُو إِلَى التَّوْحِيدِ. وَالدَّلِيلُ قَوْلُهُ تَعَالَى : ﴿ يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ﴿١﴾ قُمْ فَأَنذِرْ ﴿٢﴾ وَرَبَّكَ فَكَبِّرْ ﴿٣﴾ وَثِيَابَكَ فَطَهِّرْ ﴿٤﴾ وَٱلرُّجْزَ فَٱهْجُرْ ﴿٥﴾ وَلَا تَمْنُن تَسْتَكْثِرُ ﴿٦﴾ وَلِرَبِّكَ فَٱصْبِرْ ﴿٧﴾ ﴾ وَ مَعْنَى : ﴿ قُمْ فَأَنذِرْ ﴾ : يَنْذُرُ عَنِ الشِّرْكِ وَ يَدْعُو إِلَى التَّوْحِيدِ. ﴿ وَرَبَّكَ فَكَبِّرْ ﴿٣﴾ ﴾ : أَيْ : عَظِّمْكَ بِالتَّوْحِيدِ. ﴿ وَثِيَابَكَ فَطَهِّرْ ﴿٤﴾ ﴾ : أَيْ : طَهِّرْ أَعْمَالَكَ عَنِ الشِّرْكِ. ﴿ وَٱلرُّجْزَ فَٱهْجُرْ ﴿٥﴾ ﴾ : الرُّجْزُ : الْأَصْنَامُ, وَ هَجْرُهَا تَرْكُهَا وَالْبَرَاءَةُ مِنْهَا وَ مِنْ أَهْلِهَا. أَخَذَ عَلَى هَذَا عَشْرَ سِنِينَ يَدْعُو إِلَى التَّوْحِيدِ. وَ بَعْدَ الْعَشْرِ عُرِجَ بِهِ إِلَى السَّمَاءِ, وَ فُرِضَتْ عَلَيْهِ الصَّلَوَاتُ الْخَمْسُ, وَ صَلَّى فِي مَكَّةَ ثَلَاثَ سِنِينَ وَ بَعْدَهَا أُمِرَ بِالْهِجْرَةِ إِلَى الْمَدِينَةِ.

"The Third Fundamental is knowing your Prophet Muḥammad (ﷺ).

He is Muḥammad, the son of 'Abdullāh, the son of 'Abdul Muttalib, the son of Hāshim, and Hāshim is

from the Quraysh; and the Quraysh from the Arabs. The Arabs are the descendants of Ismāʿīl, the son Ibrāhīm Al-Khalīl. He was born in Makkah and lived for sixty-three years, forty years before becoming a Prophet and he was a Prophet and Messenger for twenty-three years.

He was initiated into prophethood with the revelation of,

"Read!" [Sūrah al-Alaq 96:1]

He was made a Messenger with the revelation of "al-Muddaththir. "

Makkah was his country. Allāh sent him as a Messenger to warn against associating partners with Allāh and to call (people) to the Tawhīd of Allāh. The evidence is in His (سُبْحَانَهُوَتَعَالَىٰ) statement,

"O you (Muḥammad صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) enveloped (in garments)! Arise and warn! And your Lord (Allāh) magnify! And your garments purify! And keep away from *Ar-Rujz* (the idols)! And give not a thing in order to have more (or consider not your deeds of Allāh's obedience as a favor to Allāh). And be patient for the sake of your Lord (i.e. perform your duty to Allāh)." [*Sūrah al-Muddaththir* 74:1-7]

The statement, "Arise and warn!" means warn against Shirk and call the people to Tawhīd. The statement, "And your Lord (Allāh) magnify!" refers to venerating Him (Allāh) through Tawhīd. The statement, "And your garments purify!" refers to keeping your deeds clean from Shirk. The statement, "And keep away from *Ar-Rujz* (the idols)!" refers to staying away from idols, idolaters, and disavowing oneself from them.

He continued calling to Tawhīd for ten years. Afterward, he was ascended to Heaven where the five prayers (Ṣalāh) and their times were made a religious obligation. Thus, he performed the Ṣalāh in Makkah for three years. Then, he was ordered to migrate to Madīnah."

Explanation

This is the third fundamental principle which is knowing our Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ). So, knowing about one's Prophet whom Allāh sent and who conveyed Islām, clarified the

legislation which Allāh has ordered, and explained the worship we were created for is a religious duty upon all mankind.".

This Prophet is Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), the seal of the Prophets, Allāh's Messenger to this nation of jinn and mankind and whom Allāh sent him to all people. Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا ﴾

"Say (O Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), "O mankind! Verily, I am sent to you all as the Messenger of Allāh." [*Sūrah al-'Arāf* 7:158]

He (سُبْحَانَهُ وَتَعَالَىٰ) also says,

﴿ وَمَآ أَرْسَلْنَٰكَ إِلَّا كَآفَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا ﴾

"And We have not sent you (O Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) except as a giver of glad tidings and a warner to all mankind." [*Sūrah Saba'* 34:28]

He has several names among them are Muḥammad, 'Aḥmad, Al-Hāshir, and Al-Māḥī, and Al-Muqaffā. He was called these names because he is the seal of the Prophets,

the Prophet of repentance, the Prophet of mercy, and the Prophet of fierce battle. All of these names belong to him. However, the most popular, superior, and greatest is Muḥammad. It is the same name that his family gave to him and is mentioned in the Qur'ān. Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ مُّحَمَّدٌ رَّسُولُ ٱللَّهِ ﴾

"Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) is the Messenger of Allāh." [Sūrah al-Fath 48:29]

The same is said for the name 'Aḥmad which 'Īsā gave glad tidings to,

﴿ وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِى مِنۢ بَعْدِى ٱسْمُهُۥٓ أَحْمَدُ ﴾

"And giving glad tidings of a Messenger to come after me, whose name shall be 'Aḥmad." [*Sūrah as-Saff* 61:6]

He is Muḥammad, his father's name is 'Abdullāh, his grandfather's name is 'Abdul-Muttalib (and 'Abdul-Muttalib is a nickname for his real name which is Shaybah). His great grandfather's name is Hāshim and he was one of the chiefs of the Quraysh. 'Abdul-Muttalib was also one of the leaders of the Quraysh.

Hāshim was from the Quraysh and the Quraysh were a great tribe. They were the best of the Arabs. The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) was among the elite from them, from Banī Hāshim. Banī Hāshim is from the best of the Quraysh. The founder's name was Fihr ibn Mālik, yet some said that Quraysh was founded by An-Nadr Ibn Kinānah, who is the grandfather of Fihr ibn Mālik. The Quraysh are from the Arabs who originally weren't Arab. Their tongues were Arabized, so they spoke clear Arabic. They are actually more Arab than Qahtān (another tribe - originally Arabs). That's why it is said: There are two types of Arabs, those who are the original Arabs and the Arabized Arabs who are from the offspring of Ismā'īl Ibn Ibrāhīm (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ).

This Great Prophet, the Prophet Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) became a Prophet with the revealing of **"Read"** which was among the first of what was revealed to him,

﴿ ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَقَ ۝١ ﴾

"Read! In the Name of your Lord, Who has created (all that exists)." [*Sūrah al-'Alaq* 96:1]

With the revealing of this verse, he became a Prophet. Jibrīl (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) came to him while he was in a cave, called Hira, and made him read this Sūrah.

After a short period of time, he arrived with Sūrah Al-Muddaththir, and he became a Messenger with the verse,

﴿ يَٰٓأَيُّهَا ٱلۡمُدَّثِّرُ ۝١ قُمۡ فَأَنذِرۡ ۝٢ ﴾

> **"O you (Muḥammad صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ) enveloped (in garments)! Arise and warn!"** [*Sūrah Al-Muddaththir* 74:1-2]

The word **'Muddaththir'** refers to a person who is covered up in garments. After receiving the revelation, it became weighty over him. So, he said to his family, "Cover me up! Cover me up! Wrap me up! Wrap me up!" due to the intense fear when Jibrīl (عَلَيۡهِٱلصَّلَاةُوَٱلسَّلَامُ) pressured him several times.

He, Jibrīl, said, **"Read"** in preparation for the burden and weightiness of the message. Then Allāh said,

﴿ يَٰٓأَيُّهَا ٱلۡمُدَّثِّرُ ۝١ قُمۡ فَأَنذِرۡ ۝٢ ﴾

> **"O you (Muḥammad صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ) enveloped (in garments)! Arise and warn!"**

Meaning: Stand and warn the people. He became a messenger when he was ordered to warn (the people).

﴿ وَرَبَّكَ فَكَبِّرْ ٣ ﴾

"And your Lord (Allāh) magnify!"

Meaning: Venerate Allāh through Tawhīd.

﴿ وَثِيَابَكَ فَطَهِّرْ ٤ ﴾

"And your garments purify!"

Meaning: Purify your deeds from Shirk. Purify your garments is not what is intended in this verse because the Ṣalāh was not made a religious duty at that time. Rather, what is intended here is one's deeds just as Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ وَلِبَاسُ ٱلتَّقْوَىٰ ذَٰلِكَ خَيْرٌ ﴾

"And the raiment of righteousness, that is better." [*Sūrah al-'A'rāf* 7:26]

So, deeds are also called raiment (i.e. clothes).

﴿ وَٱلرُّجْزَ فَٱهْجُرْ ٥ ﴾

"And keep away from Ar-Rujz"

The word "Rujz" refers to idols which are to be abandoned, left, and disavowing oneself from them and their people. He did this for ten years: calling to Tawhīd, warning from Shirk, ordering to separate from worshiping anything besides Allāh and abandon the worship of idols. He also ordered them to single out Allāh alone in worship in their invocations, vows, sacrifices, and so forth.

After ten years, he was ascended to the heavens with Jibrīl (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ). The heavens were opened for him and reached a lofty place above the seventh heaven where he heard the creaking of the Pens. Allāh then announced to him, speaking to the Prophet (صَلَّىٰ ٱللَّهُ عَلَيْهِ وَسَلَّمَ) directly where He made the five prayers a religious duty upon him. Originally, it was fifty prayers. Afterward he requested that it be lessened until Allāh made it five.

Then Allāh (سُبْحَانَهُ وَتَعَالَىٰ) said,

> **"They are five in number, yet they are fifty in the Preserved Tablet. Whoever maintains these five prayers and performs them (as legislated) will be written for him the reward of fifty. Because one good deed is multiplied tenfold."**

Afterward, he came down with that (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) and it was that the Ṣalāh was established as five prayers throughout the day and night: Ẓuhr, 'Asr, Maghrib, 'Ishā', and Fajr. he performed them in Makkah for three years prior to migrating to al-Madīnah.

When the Quraysh increased in their harm and oppression of the Prophet (صَلَّىٰ ٱللَّهُ عَلَيْهِ وَسَلَّمَ) and his Companions (رَضِيَ ٱللَّهُ عَنْهُمْ), Allāh allowed him to make Hijrah from Makkah to al-Madīnah. During the Ḥajj season, al-'Ansār pledged to the Prophet based on him moving to them (in al-Madīnah) and them supporting and aiding him.

Upon the pledge being completed, Allāh gave permission to the Prophet to make Hijrah to the 'Ansār (in al-Madīnah). Some of the Companions had already made Hijrah to al-Habashah before this and they resided there under the rule of an-Najāshī for some time. The rest of the Companions (in Makkah) made Hijrah to al-Madīnah and when the Prophet settled in al-Madīnah those who migrated to al-Habashah arrived and settled in al-Madīnah, and all praise belongs to Allāh.

The author (رَحِمَهُ ٱللَّهُ) said,

وَالْهِجْرَةُ فَرِيضَةٌ عَلَى هَذِهِ الْأُمَّةِ مِنْ بَلَدِ الشِّرْكِ
إِلَى بَلَدِ الْإِسْلَامِ, وَهِيَ بَاقِيَةٌ إِلَى أَنْ تَقُومَ السَّاعَةُ
. وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿إِنَّ ٱلَّذِينَ تَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ ظَالِمِىٓ
أَنفُسِهِمْ قَالُوا۟ فِيمَ كُنتُمْ ۖ قَالُوا۟ كُنَّا مُسْتَضْعَفِينَ فِى ٱلْأَرْضِ ۚ قَالُوٓا۟ أَلَمْ تَكُنْ أَرْضُ ٱللَّهِ
وَٰسِعَةً فَتُهَاجِرُوا۟ فِيهَا ۚ فَأُو۟لَٰٓئِكَ مَأْوَىٰهُمْ جَهَنَّمُ ۖ وَسَآءَتْ مَصِيرًا (٩٧) إِلَّا
ٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ وَٱلْوِلْدَٰنِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ
سَبِيلًا (٩٨) فَأُو۟لَٰٓئِكَ عَسَى ٱللَّهُ أَن يَعْفُوَ عَنْهُمْ ۚ وَكَانَ ٱللَّهُ عَفُوًّا غَفُورًا (٩٩) ۞
وَمَن يُهَاجِرْ فِى سَبِيلِ ٱللَّهِ يَجِدْ فِى ٱلْأَرْضِ مُرَٰغَمًا كَثِيرًا وَسَعَةً ۚ وَمَن يَخْرُجْ مِنۢ بَيْتِهِۦ
مُهَاجِرًا إِلَى ٱللَّهِ وَرَسُولِهِۦ ثُمَّ يُدْرِكْهُ ٱلْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُۥ عَلَى ٱللَّهِ ۗ وَكَانَ ٱللَّهُ غَفُورًا
رَّحِيمًا (١٠٠)﴾ وَقَوْلُهُ تَعَالَى: ﴿يَٰعِبَادِىَ ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ أَرْضِى
وَٰسِعَةٌ فَإِيَّٰىَ فَٱعْبُدُونِ (٥٦)﴾ قَالَ الْبَغَوِيُّ - رَحِمَهُ اللهُ
تَعَالَى- : ((سَبَبُ نُزُولِ هَذِهِ الْآيَةِ فِي الْمُسْلِمِينَ
الَّذِينَ بِمَكَّةَ : لَمْ يُهَاجِرُوا , نَادَاهُمُ اللهُ بِاسْمِ

الْإِيـمَـانِ)). وَالـدَّلِـيـلُ عَـلَـى الْـهِـجْـرَةِ مِـنَ الـسُّـنَّـةِ قَـوْلُـهُ (صَـلَّـى اللهُ عَـلَـيْـهِ وَ سَـلَّـمَ) : ((لَا تَـنْـقَـطِـعُ الْـهِـجْـرَةُ حَـتَّـى تَـنْـقَـطِـعُ الـتَّـوْبَـةُ , وَ لَا تَـنْـقَـطِـعُ الـتَّـوْبَـةُ حَـتَّـى تَـطْـلُـعَ الـشَّـمْـسُ مِـنْ مَـغْـرِبِـهَـا)). فَـلَـمَّـا اسْـتَـقَـرَّ فِـي الْـمَـدِيـنَـةِ أُمِـرَ بِـبَـقِـيَّـةِ شَـرَائِـعِ الْإِسْـلَامِ مِـثْـلَ الـزَّكَـاةِ , وَ الـصَّـوْمِ , وَ الْـحَـجِّ , وَ الْأَذَانِ , وَ الْـجِـهَـادِ , وَ الْأَمْـرِ بِـالْـمَـعْـرُوفِ , وَ الـنَّـهْـيِ عَـنِ الْـمُـنْـكَـرِ, وَ غَـيْـرِ ذَلِـكَ مِـنْ شَـرَائِـعِ الْإِسْـلَامِ. أَخَـذَ عَـلَـى هَـذَا عَـشْـرَ سِـنِـيـنَ ، ثُـمَّ تُـوفِـيَ -صَـلَـوَاتُ اللهِ وَ سَـلَامُـهُ عَـلَـيْـهِ- وَ دِيـنُـهُ بَـاقٍ , وَ هَـذَا دِيـنُـهُ لَا خَـيْـرَ إِلَّا دَلَّ الْأُمَّـةَ عَـلَـيْـهِ وَ لَا شَـرَّ إِلَّا حَـذَّرَ مِـنْـهُ , وَالْـخَـيْـرُ الَّـذِي دَلَّ عَـلَـيْـهِ : الـتَّـوْحِـيـدُ وَ جَـمِـيـعُ مَـا يُـحِـبُّـهُ اللهُ وَ يَـرْضَـاهُ , وَ الـشَّـرُّ الَّـذِي حَـذَّرَ هَـا مِـنْـهُ : الـشِّـرْكُ وَ جَـمِـيـعُ مَـا يَـكْـرَهُـهُ اللهُ وَ يَـأْبَـاهُ.

بَـعَـثَـهُ اللهُ إِلَـى الـنَّـاسِ كَـافَّـةً , وَافْـتَـرَضَ طَـاعَـتَـهُ عَـلَـى جَـمِـيـعِ الـثَّـقَـلَـيْـنِ - الْـجِـنِّ وَ الْإِنْـسِ - , وَ الـدَّلِـيـلُ قَـوْلُـهُ تَـعَـالَـى: ﴿ قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ

جَمِيعًا ﴾ وَ أَكْمَلَ اللهُ بِهِ الدِّينَ, وَ الدَّلِيلُ قَوْلُهُ تَعَالَى
: ﴿ ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ
دِينًا ﴾ وَ الدَّلِيلُ عَلَى مَوْتِهِ (صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ
) قَوْلُهُ تَعَالَى : ﴿ إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ ﴿٣٠﴾ ثُمَّ إِنَّكُمْ يَوْمَ ٱلْقِيَٰمَةِ
عِندَ رَبِّكُمْ تَخْتَصِمُونَ ﴿٣١﴾ ﴾ وَ النَّاسُ إِذَا مَاتُوا يُبْعَثُونَ ,
وَ الدَّلِيلُ قَوْلُهُ تَعَالَى : ﴿ مِنْهَا خَلَقْنَٰكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا
نُخْرِجُكُمْ تَارَةً أُخْرَىٰ ﴿٥٥﴾ ﴾ وَ قَوْلُهُ تَعَالَى : ﴿ وَٱللَّهُ أَنۢبَتَكُم مِّنَ
ٱلْأَرْضِ نَبَاتًا ﴿١٧﴾ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ﴿١٨﴾ ﴾ وَ بَعْدَ
الْبَعْثِ مُحَاسَبُونَ , وَ مَجْزِيُونَ بِأَعْمَالِهِمْ , وَ
الدَّلِيلُ قَوْلُهُ تَعَالَى : ﴿ لِيَجْزِيَ ٱلَّذِينَ أَسَٰٓـُٔوا۟ بِمَا عَمِلُوا۟ وَيَجْزِيَ ٱلَّذِينَ
أَحْسَنُوا۟ بِٱلْحُسْنَى ﴿٣١﴾ ﴾ وَ مَنْ كَذَّبَ بِالْبَعْثِ بَعْدَ الْمَوْتِ
كَفَرَ. وَ الدَّلِيلُ قَوْلُهُ تَعَالَى : ﴿ زَعَمَ ٱلَّذِينَ كَفَرُوٓا۟ أَن لَّن يُبْعَثُوا۟ ۚ
قُلْ بَلَىٰ وَرَبِّى لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ۚ وَذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿٧﴾ ﴾

"Hijrah is to move from the lands of Shirk to settle in the land of Islām. This type of migration is a

religious duty upon this nation and will remain up till the Last Hour.

The evidence is in Allāh's (سُبْحَانَهُوَتَعَالَىٰ) statement,

"Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on earth." They (angels) say: "Was not the earth of Allāh spacious enough for you to emigrate therein?" Such men will find their abode in Hell - What an evil destination! Except for the weak ones among men, women, and children who cannot devise a plan, nor are they able to direct their way. For these, there is hope that Allāh will forgive them, and Allāh is Ever Oft-Pardoning, Oft-Forgiving." [*Sūrah an-Nisā'* 4:97-99]

And His saying,

"O My slaves who believe! Certainly, spacious is My earth. Therefore, worship Me (Alone)." [*Sūrah al-'Ankabūt* 29:56]

Al-Baghawī, (رَحِمَهُ ٱللَّهُ), said, "The reason for revealing this verse to the Muslims in Makkah was that they hadn't made Hijrah. Thus, Allāh announced to them in the name of 'Īmān."

Evidence from the Sunnah is the Prophet's (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) saying,

"Hijrah will not end until repentance ends and repentance will not end until the sun rises in the west."

When the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) settled in Madīnah, he was ordered with the rest of the legislation. For instance, the Zakāt, fasting, Pilgrimage, the Adhan (call to prayers), Jihād, commanding the good and forbidding evil, and so on from the legislated matters of Islām.

He remained in Madīnah for ten years after which he (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) passed away; however, his religion remains. This is his religion in which, if there was any good, he directed his Ummah to it and, if there was any evil, he warned his Ummah from it. The good in which he directed his Ummah to is Tawhīd and everything Allāh loves and is pleased with. The

evil which he warned his Ummah from is Shirk and everything Allāh detests and rejects.

Allāh has sent him to all people, and He has made it incumbent on all mankind and jinn to obey him. The evidence is in His saying,

"Say (O Muḥammad ﷺ): "O mankind! Verily, I am sent to you all as the Messenger of Allāh'" [*Sūrah al-'Arāf* 7:158]

With him, Allāh has completed and perfected the religion. The evidence is in His saying,

"This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islām as your religion." [*Sūrah al-Mā'idah* 5:3]

The evidence of the prophet's death is in His saying,

Verily, you (O Muḥammad ﷺ) will die, and verily, they (too) will die. Then, on the Day of Resurrection, you will be disputing before your Lord." [*Sūrah az-Zumar* 39:30-31]

When mankind dies, they will be resurrected. The evidence is in His saying,

"Thereof (the earth) We created you, and into it We shall return you, and from it, We shall bring you out once again." [*Sūrah Tāhā* 20:55]

And His saying,

"And Allāh has brought you forth from the (dust of) earth. Afterwards, He will return you into it (the earth), and bring you forth (again on the Day of Resurrection)?" [*Sūrah Nūh* 71:17-18]

After Resurrection, they will receive their reckoning before Allāh, and they are rewarded or punished. The evidence is in His saying,

"And to Allāh belongs all that is in the heavens and all that is in the earth, that He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise)." [*Sūrah an-Najm* 53:31]

Anyone who denies Resurrection is a disbeliever. The evidence is in His saying,

"The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muḥammad

(صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ): "Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did, and that is easy for Allāh." [*Sūrah at-Taghābun* 64:7]

Explanation

When he got settled in Madīnah, he was ordered with the remaining legislations of Islām like Zakāt, fasting the month of Ramaḍān, and Ḥajj, Jihād, and commanding the good and forbidding the evil. The reason for this is that al-Madīnah became the land of Islām, the first capital for the Muslims, and that's why they were ordered with these things. Another reason is that they were able to command the good and forbid the evil. **This is a mercy from Allāh (عَزَّوَجَلَّ) that He delayed these obligatory matters until the migration to al-Madīnah.** Originally, the Zakāt was legislated in Makkah just as Allāh says in Sūrah Al-'An'ām which was revealed in Makkah,

﴿ وَءَاتُواْ حَقَّهُۥ يَوْمَ حَصَادِهِۦ ﴾

"On the day of its harvest." [*Sūrah al-'An'ām* 6:141]

However, aspects of Zakāt, like its portions, its disbursement, and details of its rulings, didn't occur until the Hijrah to al-Madīnah. The same for fasting in Ramaḍān; it was legislated in the second year after the Hijrah.

Hajj was legislated in the ninth or tenth year after the Hijrah. Allāh (سُبْحَانَهُ وَتَعَالَىٰ) revealed, in al-Madīnah, the legislation of Ḥajj in Sūrah 'Āli 'Imrān,

﴿ وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا ﴾

"And Ḥajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allāh, those who can afford the expenses (for one's conveyance, provision, and residence)." [*Sūrah 'Āli 'Imrān* 3:97]

Likewise, Jihād was ordered in al-Madīnah. Although, initially, Jihād was only allowed if they were attacked first. Later, they were ordered to initiate fighting. They could attack the disbelievers, even if they (disbelievers) didn't start attacking first. So, he would call them to the religion of Allāh and direct them to the right path. Then, if they rejected the call (to Tawhīd), they would be fought against

until they accepted Islām. However, the People of the Book (the Jews and the Christians) have to pay a Jizyah.

The Majūs (the fire worshippers) were given the same option as the People of the Book. Either they accept Islām or pay the Jizyah (taxes). For the rest of the disbelievers, it was either Islām or the sword if the Muslims had the ability to fight against them.

In the tenth year after the Hijrah, the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) passed away shortly after Allāh had completed his favor and perfected His religion, just Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ ٱلۡيَوۡمَ أَكۡمَلۡتُ لَكُمۡ دِينَكُمۡ وَأَتۡمَمۡتُ عَلَيۡكُمۡ نِعۡمَتِي وَرَضِيتُ
لَكُمُ ٱلۡإِسۡلَٰمَ دِينٗاۚ ﴾

> **"This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islām as your religion."** [*Sūrah al-Mā'idah* 5:3]

He (سُبْحَانَهُ وَتَعَالَىٰ) also says,

﴿ إِنَّكَ مَيِّتٞ وَإِنَّهُم مَّيِّتُونَ ٣٠ ثُمَّ إِنَّكُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ
عِندَ رَبِّكُمۡ تَخۡتَصِمُونَ ٣١ ﴾

"Verily, you (O Muḥammad ﷺ) will die, and verily, they (too) will die. Then, on the Day of Resurrection, you will be disputing before your Lord." [Sūrah az-Zumar 39:30-31]

Mankind will be resurrected after they die just as Allāh (سُبۡحَانَهُۥ وَتَعَالَىٰ) says,

﴿ وَٱللَّهُ أَنۢبَتَكُم مِّنَ ٱلۡأَرۡضِ نَبَاتٗا ۝١٧ ثُمَّ يُعِيدُكُمۡ فِيهَا وَيُخۡرِجُكُمۡ إِخۡرَاجٗا ۝١٨ ﴾

"And Allāh has brought you forth from the (dust of) earth. Afterwards, He will return you into it (the earth), and bring you forth (again on the Day of Resurrection)?" [*Sūrah Nūh* 71:17-18]

He (سُبۡحَانَهُۥ وَتَعَالَىٰ) also says,

﴿ زَعَمَ ٱلَّذِينَ كَفَرُوٓاْ أَن لَّن يُبۡعَثُواْۚ قُلۡ بَلَىٰ وَرَبِّي لَتُبۡعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلۡتُمۡۚ وَذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٞ ۝٧ ﴾

"The disbelievers thought that they would never be resurrected (for the Account). Say (O Muḥammad

> (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), **Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did, and that is easy for Allāh."** [*Sūrah at-Taghābun* 64:7]

He (سُبْحَانَهُ وَتَعَالَىٰ) also says,

﴿ وَلِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ لِيَجْزِيَ ٱلَّذِينَ أَسَٰٓـُٔواْ
بِمَا عَمِلُواْ وَيَجْزِيَ ٱلَّذِينَ أَحْسَنُواْ بِٱلْحُسْنَى ٣١ ﴾

> **"And to Allāh belongs all that is in the heavens and all that is in the earth, that He may punish those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise)."** [*Sūrah an-Najm* 53:31]

On the Day of Resurrection, they will be judged and held accountable for what they did. Some of them will be given their books in their right hand, while others will receive it in their left hand. So, the happy one will receive his book in his right hand and the wretched person will receive his book in his left hand.

The happy one's scale of good deeds will become heavy. As for the wretched person's scale of good deeds, his scale will be light and those who commit acts of disobedience are in

serious danger. It is possible that their scale can become heavy with repentance, pardoning by Allāh (سُبْحَانَهُ وَتَعَالَىٰ), or good deeds. Likewise, it can be made light and they become among the People of Hell. Thus, they will be punished there for as long as Allāh wills, then they will come out because they died upon Islām.

So, it is obligatory for every responsible person to be on guard from sins. They must steadfast upon repentance and righteousness. This is because one does not know when his time will come.

One must also have a strong determination, strive against oneself to stay upon the truth, and make sincere repentance for all sins. So, when his end comes and he is upon good and righteousness, he will achieve happiness and salvation on the Day of Resurrection.

EXPLANATION OF WHAT ALLĀH HAS SENT THE MESSENGER WITH:

The author (رَحِمَهُ ٱللَّهُ) said,

﴿ وَ أَرْسَلَ جَمِيعَ الرُّسُلِ مُبَشِّرِينَ وَ مُنْذِرِينَ ، وَ الدَّلِيلُ قَوْلُهُ تَعَالَى : ﴿ رُّسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى ٱللَّهِ حُجَّةٌۢ بَعْدَ ٱلرُّسُلِ ﴾ وَ أَوَّلُهُمْ نُوحٌ (عَلَيْهِ السَّلَام) ، وَ آخِرُهُمْ مُحَمَّدٌ (صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ) مُحَمَّدٌ (صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ) خَاتَمُ النَّبِيِّينَ . وَ الدَّلِيلُ عَلَى أَنَّ أَوَّلَهُمْ نُوحٌ قَوْلُهُ تَعَالَى : ﴿ إِنَّآ أَوْحَيْنَآ إِلَيْكَ كَمَآ أَوْحَيْنَآ إِلَىٰ نُوحٍ وَٱلنَّبِيِّـۧنَ

مِنۢ بَعۡدِهِۦ ﴾ . وَ كُلُّ أُمَّةٍ بَعَثَ اللهُ إِلَيْهَا رَسُولاً مِنْ نُوحٍ إِلَى مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ) يَأْمُرُهُمْ بِعِبَادَةِ اللهِ وَحْدَهُ, وَ يَنْهَاهُمْ عَنْ عِبَادَةِ الطَّاغُوتِ. وَ الدَّلِيلُ قَوْلُهُ تَعَالَى : ﴿ وَلَقَدۡ بَعَثۡنَا فِي كُلِّ أُمَّةٖ رَّسُولًا أَنِ ٱعۡبُدُواْ ٱللَّهَ وَٱجۡتَنِبُواْ ٱلطَّٰغُوتَۖ ﴾ وَ افْتَرَضَ اللهُ عَلَى جَمِيعِ الْعِبَادِ الْكُفْرَ بِالطَّاغُوتِ, وَالإِيْمَانُ بِاللهِ. قَالَ ابْنُ الْقَيِّمِ - رَحِمَهُ اللهُ تَعَالَى - : (مَعْنَى (الطَّاغُوتِ) : مَا تَجَاوَزَ بِهِ الْعَبْدُ حَدَّهُ مِنْ مَعْبُودٍ أَوْ مَتْبُوعٍ أَوْ مُطَاعٍ)). وَ الطَّوَاغِيتُ كَثِيرَةٌ رُؤُوسُهُمْ خَمْسَةٌ : إِبْلِيسُ لَعَنَهُ اللهُ , وَمَنْ عُبِدَ وَهُوَ رَاضٍ وَمَنْ دَعَا النَّاسَ إِلَى عِبَادَةِ نَفْسِهِ وَمَنْ دُعِيَ شَيْئًا مِنْ عِلْمِ الْغَيْبِ وَ مَنْ حَكَمَ بِغَيْرِ مَا أَنْزَلَ اللهُ , وَالدَّلِيلُ قَوْلُهُ تَعَالَى : ﴿ لَآ إِكۡرَاهَ فِي ٱلدِّينِۖ قَد تَّبَيَّنَ ٱلرُّشۡدُ مِنَ ٱلۡغَيِّۚ فَمَن يَكۡفُرۡ بِٱلطَّٰغُوتِ وَيُؤۡمِنۢ بِٱللَّهِ فَقَدِ ٱسۡتَمۡسَكَ بِٱلۡعُرۡوَةِ ٱلۡوُثۡقَىٰ لَا ٱنفِصَامَ لَهَاۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ٢٥٦ ﴾ وَ هَذَا مَعْنَى لَا إِلَهَ إِلَّا اللهُ. وَ فِي الْحَدِيثِ : ((رَأْسُ الْأَمْرِ

الْإِسْلَامِ, وَعَمُودُهُ الصَّلَاةُ , وَ ذِرْوَةُ سَنَامِهِ الْجِهَادُ فِي سَبِيلِ اللهِ)), وَ اللهُ أَعْلَمُ. وَ صَلَّى اللهُ عَلَى نَبِيِّنَا مُحَمَّدٍ, وَ عَلَى آلِهِ وَ صَحْبِهِ وَ سَلَّمَ.

"Allāh has sent all the messengers as bearers of glad tidings and warners. The evidence is in His (سُبْحَانَهُ وَتَعَالَىٰ) saying:

"Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allāh after the Messengers." [*Sūrah an-Nisā'* 4:165]

The first Messenger was Nūh (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ), and the last was Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) who was the Seal (Last) of the Prophets. The evidence that the first Messenger is Nūh (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) is in His saying,

"Verily, We have inspired you (O Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) as We inspired Nūh (Noah) and the Prophets after him." [*Sūrah an-Nisā'* 4:163]

Every nation, from the time of Nūh (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) to Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), was sent a Messenger to

order them to worship Allāh alone and to forbid them from worshiping idols. The evidence is in His saying:

"And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allāh (Alone), and avoid (or keep away from) Tāghūt (all false deities, etc. i.e. do not worship Tāghūt besides Allāh).'" [*Sūrah an-Nahl* 16:36]

Allāh has made it religiously incumbent upon all mankind to disbelieve in Tāghūt and to believe in Him.

Ibn Al-Qayyim (رَحِمَهُ ٱللَّهُ) said, "At-Tāghūt refers to the limits that the servant exceeds, with regards to a deity, one whom is followed, or given obedience."

The Tawaghīt (false deities) are many, but the main ones are five:

1. **Shayṭān, may Allāh curse him,**
2. **Whosoever is worshipped and is acquiesces to that worship,**
3. **Whosoever calls people to worship him,**

4. **Whosoever claims to have any knowledge of the Unseen (Ghayb), and**

5. **Whosoever judges or rules according to whatever has not been sent down by Allāh.**

The evidence is in His saying,

"There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Tāghūt and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. And Allāh is All-Hearer, All-Knower." [*Sūrah al-Baqarah* 2:256]

This is the meaning of "La ilāha illa Allāh" (There is no deity worthy of worship, in truth, except Allāh)."

In the Ḥadīth, "The head of the matter is Islām, its pillar is the prayer, and its peak is Jihād."

And Allāh knows best.

Explanation

The Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) was sent to all of mankind and Jinn just as Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا ﴾

"Say (O Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ): "O mankind! Verily, I am sent to you all as the Messenger of Allāh." [*Sūrah al-'Arāf* 7:158]

He (سُبْحَانَهُ وَتَعَالَىٰ) also says,

﴿ وَمَآ أَرْسَلْنَٰكَ إِلَّا كَآفَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا ﴾

"And We have not sent you (O Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) except as a giver of glad tidings and a warner to all mankind, but most of men know not." [*Sūrah Saba'* 34:28]

He is the Seal of the Prophets and no prophet will come after him.

Likewise, all of the messengers were sent to their respected nations as warners and givers of glad tidings. From the first of them to the last of them. Nūh (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) was the first of the Messengers Allāh sent when Shirk first appeared amongst the people.

Before him (Nūh) there was Adam (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) who was a Prophet and Messenger. Allāh sent him to his offspring to proclaim to them to worship Allāh according to that which he brought to them. His offspring remained upon Islām and righteousness until Shirk appeared amongst the people of Nūh (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ). So, when Shirk appeared amongst them, Allāh sent Nūh (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ), who was the first Messenger sent to the people on earth after Shirk occurred.

Every nation was sent a Messenger from Allāh. Allāh sent Hud (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) to the people ʿĀd. Afterward, Allāh sent Sālih (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) to the people of Thamūd. Allāh sent Ibrāhīm, Lūt, and Shu'ayb (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) following in close intervals.

After them, Messengers were sent in succession. Among them was Mūsā, Hārūn, Isaa, Ayūb, Dāwud, and Sulaymān (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ). Then, the sending of the Messengers was concluded with the seal of them, the last of them, and the best of them Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ),

Allāh (جَلَّ وَعَلَا) says,

﴿ رُّسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى ٱللَّهِ حُجَّةٌۢ بَعْدَ ٱلرُّسُلِ ﴾

> **"Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allāh after the Messengers."** [*Sūrah an-Nisā'* 4:165]

Allāh's statement, **"Bearer of good"** refers to the Messengers who gave glad tidings of Paradise to those who were obedient to them. Allāh's statement, **"warning"** refers to those who warned the people from committing acts of Shirk, the Hell-Fire, and the painful torment if they disobey Allāh.

In the same fashion Muḥammad (صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ) was sent as a bearer of good and a warner just as Allāh (سُبۡحَانَهُۥوَتَعَالَىٰ) says,

﴿ يَـٰٓأَيُّهَا ٱلنَّبِيُّ إِنَّآ أَرۡسَلۡنَـٰكَ شَـٰهِدٗا وَمُبَشِّرٗا وَنَذِيرٗا ٤٥ وَدَاعِيًا إِلَى ٱللَّهِ بِإِذۡنِهِۦ وَسِرَاجٗا مُّنِيرٗا ٤٦ ﴾

> **"O Prophet (Muḥammad صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ)! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner, and as one who invites to Allāh [Islāmic Monotheism, i.e. to worship none but Allāh (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the Qur'ān and the**

> **Sunnah the legal ways of the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ)."** [*Sūrah al-'Ahzāb* 33:45-46]

He (سُبْحَانَهُۥ وَتَعَالَىٰ) also says,

﴿ مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ ﴾

> **"Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) is not the father of any man among you, but he is the Messenger of Allāh and the last (end) of the Prophets."** [*Sūrah al-'Ahzāb* 33:40]

So, it is mandatory upon all nations to follow their messenger; following their messengers and submitting to what their messengers came with of guidance was a religious duty to every nation. Allāh had promised every nation happiness in this world and the Hereafter, yet many of them disobeyed their messengers and went against what they came with. Allāh says,

﴿ وَمَآ أَكْثَرُ ٱلنَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾ ﴾

> **"And most of mankind will not believe even if you desire it eagerly."** [*Sūrah Yūsuf* 12:103]

He (سُبْحَانَهُوَتَعَالَىٰ) also says,

﴿ وَإِن تُطِعْ أَكْثَرَ مَن فِي ٱلْأَرْضِ يُضِلُّوكَ عَن سَبِيلِ ٱللَّهِۚ ﴾

"And if you obey most of those on earth, they will mislead you far away from Allāh's Path. They follow nothing but conjectures, and they do nothing but lie." [Sūrah al-ʾAnʿām 6:116]

He (سُبْحَانَهُوَتَعَالَىٰ) also says,

﴿ وَقَلِيلٌ مِّنْ عِبَادِيَ ٱلشَّكُورُ ١٣ ﴾

"But few of My slaves are grateful." [*Sūrah Saba'* 34:13]

He (سُبْحَانَهُوَتَعَالَىٰ) also says,

﴿ وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُۥ فَٱتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ ٱلْمُؤْمِنِينَ ٢٠ ﴾

"And indeed Iblīs (Shayṭān) did prove true his thought about them, and they followed him, all

except a group of true believers (in the Oneness of Allāh)." [*Sūrah as-Saba'* 34:20]

Every messenger called their nation to the Tawhīd of Allāh, obedience to Him, and the abandonment of Shirk and acts of disobedience. Allāh (سُبۡحَانَهُۥوَتَعَالَىٰ) says,

﴿ وَلَقَدۡ بَعَثۡنَا فِي كُلِّ أُمَّةٖ رَّسُولًا أَنِ ٱعۡبُدُواْ ٱللَّهَ وَٱجۡتَنِبُواْ ٱلطَّٰغُوتَۖ ﴾

"And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allāh (Alone), and avoid (or keep away from) Tāghūt (all false deities, etc. i.e. do not worship Tāghūt besides Allāh)." [Sūrah an-Nahl 16:36]

Allāh's statement, **"Worship Allāh"** refers to obeying Him, worshipping Him alone, being upright upon His religion, and staying away from worshiping Tāghūt (false deities).

The word at-Tāghūt is everything that is worshipped besides Allāh, and he is satisfied with it, anyone that rules with other than what Allāh sent or who calls to it. The word

Tāghūt is taken from the word Tūghyān which means to go beyond limits.

So, a Tāghūt is a person that exceeds the limits either by committing Shirk, an act of disbelief, or calling to that. The evilest of them and the leader of them is Iblīs, may Allāh curse him.

In the same fashion, whoever that calls to the worship of himself, or is pleased with being worshiped besides Allāh, like Fir'aun and Nimrod, or whoever claims to have knowledge of the unseen like magicians, psychics, and wizards.

Likewise, whoever deliberately rules with other than what Allāh ordered. All of these individuals are Tawaghīt (plural for Tāghūt) who have exceeded limits (concerning worship) and have disobeyed Allāh.

Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ لَآ إِكۡرَاهَ فِي ٱلدِّينِۖ قَد تَّبَيَّنَ ٱلرُّشۡدُ مِنَ ٱلۡغَيِّۚ ﴾

> **"There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path)."** [*Sūrah al-Baqarah* 2:256]

The **"Right Path (Rushd)"** refers to the religion of Islām and what the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) came with and **"the wrong path (Ghayy)"** refers to the disbelief in Allāh and misguidance.

He (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ فَمَن يَكْفُرْ بِٱلطَّٰغُوتِ وَيُؤْمِنۢ بِٱللَّهِ فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ لَا ٱنفِصَامَ لَهَا ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ٢٥٦ ﴾

"Whoever disbelieves in Tāghūt and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. And Allāh is All-Hearer, All-Knower." [*Sūrah al-Baqarah* 2:256]

Allāh's statement, **"disbelieves in Tāghūt"** refers to disavowing oneself from the Tāghūt (false deity), believing it is false, and consequently disavowing oneself from Shirk.

The statement, **"believes in Allāh"** refers to believing that Allāh is the only one to be worshiped, that He is the true deity, and believing in the legislation and Muḥammad (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) and submitting to all of that. This is the (true) believer.

Then Allāh says, **"then he has grasped"** meaning he has gripped **"the most trustworthy handhold"** which is the statement 'La ilāha ila Allāh', the statement of Tawhīd (pure monotheism). Meaning he has gripped onto a handhold that will never break. Rather, whoever grasps to it with sincerity and is upright upon that will enter Paradise because the statement of Tawhīd has rights which are singling out Allāh alone in worship, obeying Him, and adhering to His legislation.

Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) is the Seal of the Prophets and Messengers. He was sent as a Messenger to all the people of earth, from jinn and mankind. Thus, it is obligatory upon every Muslim who is held accountable to obey him, follow his legislation, and not oppose it (legislation). All of the previous legislations have been abrogated by the coming of his legislation (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) just like Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ يَـٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا ﴾

"Say (O Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ): "O mankind! Verily, I am sent to you all as the Messenger of Allāh." [*Sūrah al-'Arāf* 7:158]

Just before that Allāh says,

﴿ فَٱلَّذِينَ ءَامَنُواْ بِهِۦ وَعَزَّرُوهُ وَنَصَرُوهُ وَٱتَّبَعُواْ ٱلنُّورَ ٱلَّذِيٓ أُنزِلَ مَعَهُۥٓ أُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ١٥٧ ﴾

"So those who believe in him (Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), honor him, help him, and follow the light (the Qur'ān) which has been sent down to him, it is they who will be successful." [*Sūrah al-'Arāf* 7:157]

He (سُبْحَانَهُ وَتَعَالَىٰ) also says,

﴿ وَمَن يَكْفُرْ بِهِۦ مِنَ ٱلْأَحْزَابِ فَٱلنَّارُ مَوْعِدُهُۥ ﴾

"But those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur'ān), the Fire will be their promised meeting-place." [*Sūrah Hūd* 11:17]

And the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said,

وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لاَ يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الأُمَّةِ يَهُودِيٌّ وَلاَ نَصْرَانِيٌّ ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ إِلاَّ كَانَ مِنْ أَصْحَابِ النَّارِ

> **"By Him in Whose hand is the life of Muḥammad, he who amongst the community of Jews or Christians hears about me, but does not affirm his belief in that with which I have been sent and dies in this state (of disbelief), he shall be but one of the companions of the Hell-Fire)."**[13]

The verses and aḥādith concerning this matter are numerous. The people of knowledge (رَحِمَهُمُ ٱللَّهُ) have agreed that it is not allowed for anyone from this 'Ummah to be in outright opposition to the legislation of Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ). So, whoever believes in that has committed an act of disbelief which takes him out of the fold of Islām. We ask Allāh for well-being and safety from that.

In the Ḥadīth,

رَأْسُ الْأَمْرِ الْإِسْلَامُ ، وَ عَمُودُهُ الصَّلَاةُ ، وَ ذِرْوَةُ سَنَامِهِ الْجِهادُ فِي سَبِيلِ اللهِ

> **"The head of the matter is Islām, and its pillar is the Ṣalāh, and its peak is Jihad for the sake of Allāh."**

[13] Ṣaḥīḥ Muslim No. (153) from the Ḥadīth of Abū Hurayrah (رَضِيَ ٱللَّهُ عَنْهُ).

It is religiously binding upon every duty-bound Muslim to single out Allāh alone in worship, disbelieve and reject the worship of every Tāghūt (false deity), strictly adhere to Tawhīd, follow Allāh's Legislation, and give great importance His commands and prohibitions.

The Prophet's (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) statement, **"The head of the matter"** refers to the head of the religion which is Islām. Islām is to make the testimony that none has the right to be worshiped in truth except Allāh and that Muḥammad is the Messenger of Allāh. So, whoever is duty-bound to that testimony enters the religion of Islām.

"And its pillar is the Ṣalāh" This is because the prayer is the second and greatest pillar after the two testimonies of faith. Then follows Zakāt, fasting, Hajj, and the rest of Allāh's orders.

"And its peak is Jihad for the sake of Allāh" because by this the religion is preserved, safeguarded, people are called to the true religion of Allāh, and the people remain steadfast upon the truth. Thus, this is the peak of the religion from the aspect of what it contains preserving the religion, calling to the truth, and Allāh knows best.